

Samaria's Downfall

OR, A

COMMENTARY

(By way of Supplement) on the Five last
Verses of the Thirteenth Chapter

OF

H O S E A :

Wherein is set forth,

Ephraim's { *Dignity.*
 { *Duty*
 { *Impenitency,* And
 { *Downfall.*

Very suitable to, and seasonable for, these present Times. Wherein the Text explained, sundry Cases of Conscience cleared, many profitable Observations raised (with References to such Authors as clear the Point more fully.) And a Synopsis or brief Character of the twenty five of *Israel*, with some useful Inferences from them.

By *THOMAS HALL*, B. D. and Pastor of *King's Church*.

Thou wilt I do to thee, O Israel, and because I will do thus unto thee, prepare to meet thy God, O Israel, Amos 4. 12.

A prudent man fore-seeth the evil, and hideth himself, Prov. 22. 3.

Ep. Christiani & Apostoli mirantur facinorosi, & graviter reprehendunt eos, quod plurimum conculcas idcirco ad deterrendos malefactorum, & ad emendam Dei civitatem. Quia semper certus punitur flagitiosorum aditus, ut si peccatorum...

1910

COMPTON

[The page contains faint, illegible markings and noise.]

Mr. Lowndes



TO THE
Renowned CITIE
OF
LONDON,
GRACE, MERCY, and PEACE
bee multiplied.



Word spoken in season is much commended by the wisest of men, *Prov. 15. 23, and 25. 11. Yea, it is made one of Christs excellencies, that hee had the tongue of the Learned, and knew how to speak a word in season. Isa. 50.*

4. Such words are not onely profitable, but also powerful, and carry abundance of convincing strength and force with them, *Job 6. 25.* This principally hath emboldened mee to dedicate this Treatise to you. Had I searched for five verses thorow the whole Bible, I could hardly have found five together (all things considered) more suitable and seasonable for the present times wee live in.

In them wee have an Alarum for the Drowsie, a Cogitative for the Impenitent, a Cordial for the Penitent, and many quickening Considerations to move us all to a speedy preparing to meet our God in a way of unfeigned Humiliation before the Decree bring forth, and the fierce anger of the Lord ceize upon us.

Here wee may see Ephraims Dignity, and Ephraims Downfall.

The Epistle Dedicatory.

fall, and those sins which helpt to bring him down; and in him wee may read *Englands* condition; the Lord hath made us his *Ephraim*, hee hath laid his right hand upon us, hee hath made us the head of the Tribes, hee hath set us above, when for our sins hee might long since have laid us in the dust. *Ephraims* sins were *Ephraims* ruine; and if those sins bee found in *England*, which were found in him, what can wee expect but the like judgements? for God is the same to the same sinners. If *Samaritas* sins bee found in *London*, *London* must look for *Samaritas* judgements. God will not spare sin, where ever hee findes it, bee it in City or Country. Sin hath brought down greater Cities than yours; as they had their times of rising, so of ruining; as of building, so of burning; witness *Nineveh*, *No*, *Tyrus*, *Babylon* and *Jerusalem*: Sin hath made them all a desolation. For my own particular, I shall never expect that City or State should prosper, till Gods Church prosper; or that our houses should continue, when Gods house lies waste; all our buildings will bee but *Nods* and *Babels*, that is, unsettlement and confusion, till Gods house bee settled and exalted amongst us, *Hag.* 1. 4, 6, 7, 8, 9, &c. It is the sins of *England* that I fear more than all the enemies in the world. It is not *Spain* or *Italy*, it is not *France* or *Turkey* that I fear; though all Nations should compass us about, yet were wee but an obedient people, I should not doubt, but that in the Name of the Lord wee should destroy them. But it is the Atheism, Heresie, Blasphemy, Security, Impenitency, Apostacy, Prophanation of holy things, Formality, Hypocrisie, Unrighteousness, Division, Witchcraft, and contempt of the Gospel. These, even these, are the enemies that I fear; and if any thing destroy us, it is these abominations that reign amongst us. *Bee instructed therefore, O England, and thou, O London, the chief City thereof, lest the Lords soul depart from thee, and thou bee made a desolation,* Jer. 6. 8. God hath borne long with our provocations, but hee will not alwaies bear, but will at last reconcile his patience with the fierceness of his fury. Let not therefore Satan delude any, as if these were but some melancholy conceits, some fearful fancies, or vain prognostications of some lying Astrologers; but know, that these are certain Affec-

- tions.

The Epistle Dedicatory.

tions, grounded upon the infallible Word of God, whose Threatnings, as well as Promises, are like unto Silver, that hath been seven times purified, and thorowly tried, *Psal. 12. 6.*

It is true, wee have many Priviledges that others want, but no Priviledges can preserve an impenitent people from ruine; *Jerusalem* was highly priviledged; and had the choicest Preaching a little before its downfall. The sins of a City and Nation may bee so great, that though *Noah*, *Job* and *Daniel* (three men that could do very much with God, *Ezek. 14. 14.*) Should stand before the Lord for them, yet they shall not prevail for a hardened, Apostatizing people; where such spiritual judgements go before, there temporal judgements alwaies follow, *Isa. 6. 9, 10, 11, 12. Sinning is worse than suffering*; better see a people bleeding, than blaspheming; for by our Sufferings God is glorified, but by our sinns hee is dishonoured.

Wee are a people that are much for *Liberty*; wee cannot endure a yoke, no, though it bee Christs easie yoke, yet wee will not have him to reign over us; wee will not serve him with gladness, and singleness of heart in the abundance of all things; and therefore hee may justly make us serve our enemies in the want of all things, *Deuteronomy 28. 47, 48.* And as wee are all for Liberty, so hee may justly proclaim a Liberty for us to the Sword, Pestilence and Famine, *Jer. 34. 17.*

God hath *humbled* many in your great City, by sickness, poverty, and decay of Trading, &c. But have you been made *humble* thereby? Hee hath sent the choicest of his Ministers amongst you, and fed you (in a spiritual sense) with the finest of the Wheat, but have you answered Gods cost and care? and are you bettered by all his dispensations to you? Have you heard the voice of the Rod, and who hath appointed it? or have you not rather fallen away more and more, and grown worse and worse? if so, how can you expect peace, when your Apostasies, witchcrafts, and spiritual fornications are so many? *1 King. 9. 17, 18.*

But it is not for mee to counsel you, who have so many living* and dead Counsellors at hand; I shall therefore betake

*See Mr. *Willes* his most seasonable and solid peece, on *1 Tim. 3. 1.* newly printed.

The Epistle Dedicatory.

my self to Prayer, desiring that the good will of him that dwelt in the bush, may dwell amongst you, that hee would bee for walls and bulworks to you, and your glory in the midst of you; that hee by the Spirit of fire and of burning would purge out of you every thing that offends, that your soume of Blasphemy, Heresie, Hypocrisie, Unrighteousness, &c. may no longer abide in you, but that the Name of your great and famous City may for ever bee, *Jehovah Shammah, The Lord is there.* This is, and shall bee the Prayer of

Kinginorton,
Novemb. 17. 1659.

Your Servant in the
Lord,

THOMAS HALL.

TO

TO THE READER.



Having occasion lately to peruse Mr. Burroughs on Hosea 13. 13. I found that his Commentary was defective, and that Mr. Burroughs (that Prince of Preachers) died before hee had finish'd the Chapter; whereupon I perused the remainder of the Chapter, and finding it to bee very pat and pertinent to these present drowlie, dangerous times wee live in, and that no man had set upon it this twelve years (for so long hath Mr. Burroughs been dead) I having a little respite, in the strength of my God I set upon it, and by his assistance have at last compleated it. It is true, it hath cost mee some pains, the most of these five Verses being so turned and tortured, so intricate and perplex, admitting of so many various Lessons and Senses, and Interpreters are so divided amongst themselves, that hee had need of a great deal of Prayer and Patience, that undertakes them. I think there are not many harder Verses in the Bible, than some of these that I have lighted on, yet by a good hand of providence I have gone thorow them, and have not balked any known difficulty, but have made all as plain, and intelligible as possibly I could.

Many Posthumous works have had Supplements

To the Reader.

excelling their Predecessors; this cannot bee expected here. All that I can promise thee, is this, that I have as fully and faithfully explained the Text, as possibly I could: I have raised thence many useful Observations, and given in References (because I understand they are very acceptable to many) to such as enlarge upon any point more fully. Some Common places are succinctly handled, and if any Controversie occur (according to my custom and calling) they have a lash and a pass.

Dr. Sibbs.
Dr. Reynolds.

As for the fourteenth Chapter, it is piously and pithily opened by two very grave, judicious men; So that now you have the whole Prophecie compleated; If thou reap any benefit, give God the praise, who is pleased to shew light in the darkness, and strength in the weakness of

Thine in the Lord,

THOMAS HALL.

Samaria's

Samaria's Downfall:

OR,

A COMMENTARY

(By way of Supplement) on the five
last verses of the thirteenth Chapter

of HOSEA,

HOSEA 13. 12.

*The iniquity of Ephraim is bound up [by God] his sin is
hid [with him.]*



His Chapter contains the sum of the eleventh
Sermon of *Hosea*, wherein the Prophet (like
the sweet Singer of *Israel*) treats both of
Judgement and Mercy; and useth both draw-
ing and driving Motives, (one or both of which
usually work upon all, ingenuous dispositions)

to bring them to Repentance. And since God hath ordained
the Law to make way for the Gospel, and Humiliation to go
before Consolation, therefore the Prophet, first denounceth
Judgements against *Israel*, and specially that of the *Sword*,
which should cut off his Kings, destroy his Kingdoms, take a-
way all their pleasant things, and make them a desolation; nei-
ther was God to be blamed for all this, for it was their own sins
that had brought those evils upon them, viz. their Idolatry,
Pride, Carnal confidence, Impiety, Supercity, Ingrate-
tude.

*Inter omnes
Prophetas Hoses
as maxime ve-
lut summaria
conclusionum su-
arum ponit.
Mezger.*

tude, and Forgetfulness of that God, who had raised them to great glory and dignity.

2. He sets forth the fierceness of Gods wrath against them, (ver. 7, 8.) Great blessings when abused, bring great judgements. Their sins had turned God their great Benefactor into a Lyon, a Leopard, a Bear; and imburtered his soul against them. They dreamt they should finde him a God full of mercy, he tells them they are mistaken; for now they should finde him a God full of fury.

3. Whereas they might think to escape because God had so long forbore them; the Prophet by a Prolepsis prevents this conceit, *Ver. 12, 13. The iniquity of Ephraim is bound up, and his sin is hid*, q. d. Ephraim thinks now he may take his pleasure since his iniquity lyes hid, and he hath so long escaped; but mark what follows, *ver. 13. The sorrows of a travelling woman shall come upon him.* As the pleasure of conception hath the pangs of child-birth attending it; so this secure and pleasant people shall certainly meet with sorrow in the end, and therefore Ephraim is but an unwise son, and guilty of great folly, in that he doth not speedily make his peace with God.

4. Left they should be despondent and despair, he intermixeth comfort with his threatnings, and allayes the terrours of the Law with the promises of the Gospel, *ver. 14.*

5. Yet lest they should grow secure, after a little *hyperbaton* and interruption of the order of the words, he returns to denounce judgements, and tells them, that notwithstanding the promise of deliverance, yet first they must expect a desolation of the chief City and the Kingdom, *ver. 15, 16.*

In this twelfth Verse we have briefly set forth the desperate and deplorable condition of Gods people; they were come to that height of wickedness, and grown so stupid under Gods strokes, that now they must expect no more pardon, nor look that God should bear any longer with them. So that in these words the Lord meets with the vain conceits of the loose persons of those times, who soothed up themselves in their evil wayes, and because the Lord suspended his judgements for a time, therefore they never suspected them, but thought that the Lord was such a one as themselves, that is, no way displeased with their sins, but since he connived at them, there

*Deus comparatur Leoni sa-
vo, quo nulla
bestia truculen-
tior. 2. Pardo
in via obser-
vanti, quo nulla
subtilior. 3. Urso
catulis orato,
quo nulla sa-
vor. 4. Cuius
immani bestie,
si qua alia prio-
ribus immenior,
sub genere con-
tinetur. Tarno-
vius in locum.*

*Hostia est com-
municans, et qua-
si per sententias
loquens. Hieron.*

fore they conclude he slept, & took no notice of them, but had utterly forgot them. But they are much deceived, saith the Lord, for I have seen all their wickedness, and have sealed up all their sins till the due time of revealing them (which is now at hand) be come. 'Tis true, I have borne long with them (let that offend none) for I have not forgot their provocations, they are all bound and bundled up so that not one of them shall be lost, but they shall dearly reckon for them all together. As God hath a book of remembrance wherein he records the good deeds of his people, which shall one day be publisht to their everlasting praise, (*Mal. 3. 16.*) So he hath a book of remembrance, wherein he records the wickedness of the wicked, which shall ere long be publisht to their everlasting shame. As the sin of *Judah* was writtē with a pen of iron, and an adamantine claw, so that it should not easily be blotted out, (*Jer. 17. 1.*) So all the sins of *Ephraim*, from the time of *Jeroboams* reign, to their going into captivity, were bound up and sealed, that they might not be lost. Papers that lye loose and unbound are scattered with every wind, but when they are fast bound up and sealed, then they are safe and sure. Mony that lyes at random is lost, but that which is lockt up in Coffers is safe, and will be brought forth when need requires. So God had not forgot *Ephraims* sin, but had hid and sealed it up till the determined time to punish him was come, and lockt them up in his memory for a day of reckoning.

Yet to leave no clod unbroken that we may find out the golden Oare, I shall give you the Grammatical reading of the words; for a good foundation is the strength of the building.

The iniquity. *Avon*, the pravity and perverseness, the prevarication and crookedness of *Ephraims* wayes is laid up.

Of Ephraim. *Ephraim* in the letter was *Josephs* second son, here 'tis put for the ten Tribes of *Israel* of which *Ephraim* was one of the chiefest. So *Hos. 4. 17.* and *5. 3.* and *6. 4.* and *7. 8, 11.* and their first King after the division was an *Ephraimite*.

Is bound up. The metaphor implies special care and custod-

Gauon, prauitas, prauaritas, malitia; a Gauon, curuus, obliquus fuit.

Signari in sacculo pro diligenter custodiendis quas in

Proverb. 12. 17. *Signari* figurat, a *Signari* figurat, custodiendis. *Gen. 42. 35. 1 Sam. 17. 19. Prov. 13. 11. & 30. 4.*

dy, and is borrowed from the men of the world, who are careful to lock up their money that it be not lost; the like expressions you may read, *Deut.* 32. 34. *Job* 14. 17. and 22. 19. *Lam.* 1. 14. So the iniquity of Ephraim was sealed and kept safe to be brought forth in due time as a charge against him. Though men scatter their sins abroad and forget them, yet God bundles them up and remembers them, and as pardoning grace doth loose the sinner, so sin unpardoned is said to be bound up and reserved for punishment, *Mat.* 16. 19.

His sin] (i. e.) The punishment of his sin; 'tis a frequent Metonymical speech to put sin for the punishment of sin. So *Levit.* 20. 20. *Numb.* 12. 11. *Ezek.* 4. 4. 5, 6. *Hata'ho, peccatum eius*, from *Chata*, to erre or wander from the mark; such is sin, 'tis a wandering and going astray from the Law of God, 'tis an erring from the mark which we should alwayes aim at, viz. the glory of God and our own salvation.

Is hid] Not from God; but with God; 'tis laid up by him for a day of reckoning, when the Lord shall pour out the fierceness of his wrath on Israel. So that their sin is hid, not in mercy, but in judgement; not for protection, but for desolation. *Samaria shall be made desolate.* The Metaphor is taken from a treasure where things are hid and laid up in store, that when time serves they may be forth-coming. God layes up the sins of the wicked in store against a day of wrath, *Rom.* 2. 5. when he intends to punish them for all together.

OBSERVATIONS.

1. The Lord is very patient and bears long with sinners.
2. Though he do bear long, yet he will not alwayes bear, but first or last he will certainly bring the punishment due to their sin upon them. I shall only handle the first, the second will fall in with the Application.
1. God is wondrous patient and bears long with sinners. He's many years in bundling up mens sins, and laying them up in his treasury. He doth not presently cut off sinners, nor alwayes destroy wicked men in the act of sin, as he might do (for so many sins as men commit, so many damnations they deserve) but with much patience, and great-long-suffering.

Tsephunah abscondita est, a Tsephun, recondidit, custodivit. So *Job* 16.

17. 14.

27. 6.

16. 17.

bears with the Vessels of wrath, *Rom. 9. 22.* He bore with the old world many hundred years, even till the whole earth was corrupt before him, and his Spirit tyred out (as it were with striving with them, *Gen. 6. 3. 1 Pet. 3. 10.* He spared *Sodom* so long that their sins cryed to heaven for vengeance against them, *Gen. 18. 20, 21.* He spared *Israel* here three hundred and sixty years ere he sent them into captivity, *Ezek. 4. 4, 5, 6.* He spared the *Gentiles* foure thousand years, *Act. 14. 16.* and bore with *Jerusalem* till they stoned his Prophets, and would not bee reclaimed, *Matth. 23. 37.* and spared *Amalech* four hundred years, *1 Sam. 15. 2, 3.* His Vials of wrath are Vessels of large extent, but narrow mouths, they pour out slowly, but drench deeply, and distil effectually Gods wrath on the heads of his enemies, *Rev. 16. 1.* and 18 19. Though we provoke him dayly, yet he's Patient towards us, *not willing that we should perish but come to repentance.* 2 *Per. 3. 9.* *Rev. 2. 21.* He sends his messengers in great compassion to us, rising early to stop us in our sinful course, and so prevent our destruction, 2 *Chrom. 36. 15. Jer. 25. 4.* Yea he's not only Patient, but long suffering, which is a further degree of Patience, 'tis Patience lengthued out (*Exod. 34. 6. Psal. 103. 8. Jonab 4. 2.*) he waits, and waits long for our returning, crying, oh when will you bee made clean, when shall it once be? *Jer. 13. ult.* if some good man should sit but one houre in the Throne of God, and look down upon the earth, as God doth continually, and should see what abominable Idolatries, Witchcrafts, Blasphemies, Heresies, Homicides, Perjuries, Adulteries, Persecutions, Oppressions, &c. were committed in that houre, he would undoubtedly in the next set all the world on fire. 'Tis well (in this respect) that we have to do with God, and not with man, *Hos. 11. 9. I will not execute the fierceness of mine anger, I will not destroy Ephraim;* why so? *for I am God, most true in my Promises,* and of infinite Patience; and not man, who is mutable and Passionate, and could not bear the dayly indignities and provocations which are committed against me. Great then is the sin of those who abuse the Patience and long suffering of the Lord, adding sin to sin, and drunkenness to thirst, that draw on iniquity with the iniquity, and so treasure up wrath against the day of wrath, because iniquity breeds in them impunitency, because, punish-

ment is not speedily executed; therefore the hearts of the sons of men is fully set in them to do evil, Eccles. 8. 11. Every word hath its weight; these indulged sinners do not barely practise sin, but their heart is set on it; the very bent of their spirit is to evil indefinitely (i.e.) to all manner of evil, and that with resolution and full purpose of heart; they follow it fully: as good men cleave to God and his wayes with full purpose of heart (A.B. 11. 23.) and are married to him, Cant. 2. 16. So do these to sin and Satan, they are married to them, Hof. 4. 17. 'Tis this impunity and prosperous wickedness which makes men Insolent, Psal. 73. 8, 9. Impudent, Isay 3. 9. and Resolute in sin, Jer. 44. 16, 17. Such are apt to think there is no God, or at least that he regards not things below, or that he is like themselves, approving of their wayes, and that which they do is no sin, Psal. 50. 16, to 22. Those gross hypocrites that talked so much of Gods Word, but denied him in their works, being Slanderers, Adulterers, Theeves, thought that because God was silent and did not presently punish them, that therefore he approved of their wickedness. But mark what follows, there is a stinging But, *But I will reprove thee, and set them in order before thee.* Thou shalt know one day how I hated thy sin by the punishments which I will inflict upon thee for them, and though now thou hidest them, yet then I will marshall them and set them in rank and order before thy face. Consider this therefore you that cast Gods counsels behinde your backs, and hate to be reformed, before he awaken your drowsie consciences, and rouse up that sluttish that lyeth sleeping in your boloms; and before you come to answer for all with flames about your eares. 'Tis a sad and sore delusion wherewith Satan deceives millions of men, viz. that because they are not presently punished, therefore they shall never be punished, and since God hath forborne so long, therefore he will alwayes bear, and they shall never hear more of their sins: hence it is that the wicked flatter themselves in their sins, Deut. 29. 19. Psal. 36. 1, 2. *Isay 47. 7.* To take off this, 1. Consider that Gods forbearance is no acquittance; though he bear long, yet he will not alwayes bear. Wee see hee bore long with the Old world, Sodom, Jericho &c. but at last they paid for all. Mercy abused to fury, and the Preservations of wicked men, are but

Et si Deus peccatum differt, non tamen aufert; sed singula peccata notat in libro, colligat in fasciculo, recondat in sacculo, ideoque securitas est vitanda, et penitentia agenda. Tarnobis.

tions to greater wrath. God hath laden heels, but iron hands; the further he fetcheth his arm, the heavier will the blow come; the further he draws his arrow, the deeper will it wound. Gods mill may grind soft and slow, but it grinds sure and small, *Nahum* 1. 3. 6. and he will recompence his Patience with the fierceness of his fury. Ever after the sweet-meats of sin, look for a sad and sour reckoning. There was never any that sinned against the Lord (be it never so secretly or subtilly contrived) but first or last the punishment of their sin did find them out, *Gen.* 4. 7. *Num.* 32. 23. As Parents let their children alone till they have multiplied faults and have committed some signal one, and then they reckon with them for all together; so the Lord lets the wicked alone till they be ripe for ruine (*Gen.* 15. 16.) and have filled up the measure of their sin, that wrath may come upon them to the uttermost, *Amos* 1. 3, 6, 9, 11, 13. The whore of *Babylon* that hath so long made her self drunk with the blood of the Saints shall at last be burne with fire, yea 'tis said she is fallen already, to shew the certainty of it, *Revel.* 14. 8. God will avenge the injuries that be done to his Church, though it be long first, *Luk.* 18. 6. yea, as the longer the mother goes with the child, the bigger will the child bee, and the more pain it puts the mother to; so the longer God keeps in his wrath and beares with a people, the bigger will the childe of wrath bee when it comes forth, and the greater will our misery bee, when God hath long held his peace and been still, then hee'll cry suddenly like a travelling woman, and will destroy and devour at once, *Isa.* 42. 14.

Now the Lord shew mercy unto *England* and awaken us out of our deep security, for we have been a people that have exceedingly abused the Patience and long-suffering of our God; as he hath loaded us with mercies, so we have loaded him with our iniquities; wee have made him to wait with our sins, and broken his heart with our abominations, *Exek.* 6. 9. As wee have been encreased, so wee have sinned against him: the more victories and success wee have had, the more blasphemous and licentious we have been. Do wee thus require the Lord ob foolish and unwise? Is this the thanks wee give unto God for above an hundred years Preaching? Shall not the Lord wait for such sins as these, and will not his soul bee avenged

Sero licet veniat, certe venire solet.

So long wee have enjoyed the Gospel completely without interruption.

Q Elizabeth began her reign, 1558.

vengeed, on such a Nation as this? 'Tis true, the Lord hath borne long with us; but he will not alwayes bear; but as he said to Ephraim here, so may I say to England, The iniquity of England is bound up, and her sin is hid, till a meet time of punishment is come, which we have cause to fear is now at hand; and then God will reckon with us for all together, as wee use to do with rebellious children. Now sirrah, remember your villany at such a time, and your stubbornness at such a time. So now, remember your Covenant-breaking, saith God. *Item*, take this for your blasphemies, and that for your witchcraft; yea, and take this for your Heresies, aye, and take that for your Atheism and Apostacy. Take this for your intolerable Tolerations, and that for your reviling my Messengers.

Satan hath his Methods, Depths and Devices, and amongst the rest this is a special one, first to tempt men to sin, and then to security in sin. To this end he perswades them they may do well enough, though they have done thus and thus, yet they shall hear no more of it. Thus hee deluded our first Parents, first hee tempts them to sin, and then goes about to perswade them that they shall not dye nor bee punished for their sin, Gen. 3.4. Hee labours to free men from fear, that so they may bee free to sin. In good things, hee separates the means from the end, and in evil, he separates the end from the means. Thus this great deceiver of the whole world, blinds men and deludes them, perswading them that what they have done, either 'tis no sin, or if it be a sin, yet 'tis but a small one; or if it be a great one, yet it is not known, or if it be known, yet it shall never be punished. Thus Seducers and false Prophets, those Devils incarnate, Devils clothed with flesh and blood, like their father the Devil, they curse where God blesteth, and blest where God curseth. They dawd over mens sins, and sow pillows under mens elbows, perswading men that the evils threatened shall never come, but they shall have Peace, though God hath said there is no Peace to the wicked; 1 Kings 9. 18. Jer. 8. 11. hence the Apostle warn's us thrice to take heed that no man deceive us with vain words, making us believe that we may be idolaters, covetous, fornicators, &c. and never be punished for it, 1 Cor. 6. 9. Gal. 6. 7. Eph. 5. 6. not deceived; for God will not be mocked, you may be sure.

*Facit securos
quos cupit esse
captivos. Aug.
See Mr. Brooks
his Remedyes
against Satans
Devices p. 8, 9,
52. And Dr.
Hortor his Fast
Serm. on Num.
32. 23. Preacht
1646.*

distinctions and evasions delude your selves, and delude others; but there is no deluding God, who knows us better than wee know our selves. Carnal hiding of sin hinders the prosperity of the sinner, *Prov. 28. 13.* the more men hide them in this kinde, the more God will reveal them; as wee see in *Saul, Achan*, and *David*, what means did he use to cover his iniquity, but all in vain, for God brought it to the publick view of all, a *Sam. 12. 12.* the onely way to have our sins hid indeed, is plainly and sincerely to confess them, *Psalms 32. 5.*

Souemus ut sciamur, aperiamus ut operiamur. Aug.

2. Whereas thou gloriest that thou hast escaped so long unpunisht, know, *that is a sore punishment to go unpunisht for sin.* When the Lord was angry with *Ephraim*, hee bids *let him alone*; and tells him that he will not punish him for his sin, *Hos. 4. 14, 17. q. d.* Since *Ephraim* will go after Idols, after Idols he shall go, I will not by any punishment restrain him, but I will let him go on and prosper in his abominations to his utter confusion; and thus to be given up to ones own hearts lust is a signe of Gods highest displeasure, *Psalms 87. 11, 12.* in this sense, not be stricken is the forestroke, *Isay 1. 5.* and for God not to bee angry, is the greatest anger: as to bee stopt and corrected for sin is the greatest mercy, *Psalms 89. 32, 33, 34. and 94. 12, 13.*

3. Know, that punishment is never neerer than when 'tis least feared. A great calm many times is a fore-runner of a storm. When men cry Peace, Peace, then comes sudden and swift destruction, *1 Thes. 5. 3.* When the old world was eating, drinking, buying, building, marrying and snorting in security, then comes the flood. When *Agag* thought the bitterness of death was past, now saith *Samuel*, hew him in peeces. When men bee at ease in *Sion*, there's a woe hangs over their heads, *Amos 6. 1. to 8.* When men look upon judgements as a far off, then God will defer no longer, *Ezek. 12. 27, 28.* Secure *Lusit* becomes a booty to its enemies, *Judg. 18. 7, 27.* The *Amalakites* when they had taken *Ziglag*, and were drunken, fearing no danger, they were suddenly surprised and slain, *1 Sam. 30. 16, 17.* When the *Philistines* met to be merry and sport themselves with *Samson*, he brings the house upon their heads, *Judg. 16. 25, 29.* *Darius* in the midst of his cups was smitten by the *Persians*, *Dan. 5. 30.* and *Babylon* that boasted she was a Queen and should see no sorrow, had sudden plagues sent her, *Rev. 18. 7, 8.*

Let no man then delude himself with the thoughts of impunity: for though conscience may sleep for a time, yet at last it will bee awakned, and then the longer thy sins have been hid, the more will it rage against thee, especially at the day of judgement, that day of revealing the hidden work of darkness: God will then bring every work to judgement, with every secret thing, whether it be good or evil (*Eccles. 12. ult.*) God will then unlock his Treasury, and those sins which are now sealed and bundled up, shall then be brought to open light; and those secret Villanies which men would not have known for all the world, shall then be written as with a beam of the Sun upon their foreheads to their everlasting shame. Sinners shall then have no cause to say, *where is the God of Judgement?* Mal. 2. 17.

Let us therefore make a right use and improvement of the

Nemo sit deterior quia Deus est melior: toties delinquendo, quoties ignoscitur; quid enim indignius quam ex divina misericordia desumere argumentum ad divinam justitiam provocandam, & quia Deus libenter excipit penitentes, data opera velle fieri peccatores? Tertul. de Penit. c. 7.

Patience of God; let it melt and humble us, and lead us to repentance. Let us in this our day know the things that belong to our everlasting peace, whilst the Patience of God yet waits upon us, and hee stands knocking at the door of our hearts, (*Rev. 3. 20.*) before the door of grace be shut against us: for then 'twill be too late. To quicken you, know that God in the end will reckon with you for all his Pati-

ence and forbearance; the longer he hath borne with you, the greater will your sin be. He takes an exact account of every day and year that he hath borne with us. *Psal. 95. 10.* *fourty years long* was I grieved with this generation. He takes notice of every provocation. *Numb. 14. 22.* *These ten times*

have they provoked me: though you forget your provocations, yet God doth not. Yea hee records every Sermon that wee hear, and the day and year that it was preached to us, *Hag. 1. 1.*

Lastly, let us *imitate God*, and be followers of him as dear children; be Patient as he is

Patient, though wee cannot bee so by way of Equality, yet by way of Analogy and resemblance, in our degree and measure wee may and must; if hee bear with us, wee may well bear with our brethren; if hee hath forgiven us *Pounds*, wee may

How we should improve the Patience of God, see *D. Thomas Goodwins* Aggravation of sin against mercy, on *Rom. 2. 4. 5.* And *Mr. Church* his *Miscellan.* p. 122.

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well forgive them Pence! We should forbear one another,
and forgive one another, even as God for Christ's sake hath for-
given us, Ephes. 4. 31. Colos. 3. 13. Let your moderation
and quietness of minde be made known to all (Phil. 4. 5.)
and if any man wrong us, let us melt them with our kind-
nesses (Rom. 12. 20.) as David melted Saul, and made him
weep and confess that hee was more righteous than himself.
Even * Nature could say, it becomes a noble
spirit to pass by injuries. When one told
King John that his deadly enemy was buried
there, and advised him to deface his Monu-
ment; no, said the King, but I wish all the rest
of mine enemies were as honorably buried.
'Twas an excellent answer of Chrysostom to
the Empress Eudoxa, and favored of a sweet
mortified frame of spirit. If the Queen (said
he) will banish me, let her banish me; The earth
is the Lords and the fulness thereof. If she will
saw me asunder, let her do it, the Prophet Isay suffered no
much. If she will, let her cast me into the sea, and there will I
remember Jonah.

* Humanis rebus, ignoscere a-
quum & bonum est, & boni viri
est accepta injuria patienter fer-
re, non ad ulciscendum se parare.
Aristor. Rhetor. l. 1. c. 14.
See Motives to Patience. Youngs
Victory of Patience, ch. 17. and
a Lapid in Num. 12. 3. & ad
Rom. 12. 19. Davenant in Col.
3. 12. p. 313. and my Commen-
tary on 2 Tim. 3. 10. p. 198.



VERSE 13.

The sorrows of a travelling woman shall come upon him,
he is an unwise son, for he should not stay long in the
place of the breaking forth of children.

IN this Verse the Prophet goeth on to denounce judgements
against an obstinate and rebellious people, if by any means
he might awaken them out of their security.

By the sorrows of a woman in travel he sets forth the sud-
den, sure and sore destruction which was even now coming
upon the heads of those carnally confident sinners. They
promised themselves Peace and Prosperity, they had made a
league with death, and had put the evil day far from their
souls,

souls, and therefore drew near to iniquity, (*Amos 6. 3.*) No words nor warnings, no mercies nor judgements could work upon them, therefore the Lord resolves to bear no longer with them, but speedily to surprize them with his judgements. *The sorrows of a travelling woman shall come upon them.*

In this Verse we have, 1. A commination, or a judgement threatened, set forth by the similitude of the sorrows of a Travelling woman, a Metaphor very frequent in Scripture.

Wherein is set forth } 1. Sudden
 } 2. Sharp
 } 3. Inevitable } Sorrows.

1. Pangs upon a woman in travel come suddenly and unexpectedly; Sometime whilst they are eating, drinking, sleeping, playing, and think not of the pains of travel: So the Lord threatens to bring upon this stupid people such calamities, which should be like the sorrows of a travelling woman, sudden and unexpected.

2. The pains of a woman in travel are sharp, exquisite and extream sorrows, the bitterness whereof that sex can witness.

Such pangs the Scripture oft makes the emblems of extream anguish and distress, *Psal. 48. 6. Esay 26. 17, 18, and 37. 3. Jer. 6. 28. and 22. 23. and 49. 24. Micai 4. 9, 10. Gal. 4. 19.* So the calamities which were coming upon this people were not slight sorrows, but such as brought desolation with them.

2. The longer a dead birth is concealed and carried in the womb, the more dangerous and difficult is the travel: *Ephraim* had for a long time concealed his sin, and therefore now his pangs are like to be so much the more grievous.

3. If the birth be living, the greater the birth, and the longer they go with it, the sharper are the pangs: so the longer God bears with a people, and the more his Patience is abused, the more terrible will his wrath be.

3. Inevitable and irresistible. There's no escaping when once the time of travelling is come. *Cum adest hora, non datur mora.* So the set time of *Ephraim's* calamities was now at hand, which they should in no wise be able to avert or avoid.

2. Here is a Reason of this Commination, taken from the

Cheblei Joleadah,
dolores partu-
rientis. Cheble
significat do-
res acerbissimos
& intensissimos
quales sunt partu-
rentium.

folly of Ephraim; he is, and, for ought I see, for ever will be an unwise son, which appears in his stupidity and obstinate persisting in his sins without any striving to get out of them by Repentance. Ephraim is an unwise son, for had he been wise he had not staid so long in the birth.

Ben do bacham, filius non sapiens (i.e.) valde

insipiens, imo prorsus demens. Hebraei enim quod volunt vehementissime asserere, p. accipit in vitio, per negationem contrarii describunt, ut videre est Prov. 10. 1. & 18. 3. & 23. 13. & 30. 25. Isa. 45. 3. Meiosis.

Objct. Left Ephraim should reply, that a travelling woman is soon delivered, her pain may be sharp, but 'tis but short; she hath hope not only of an end, but also of a birth, the joy whereof maketh her remember her anguish no more, John 16. 27.

Ans. The Prophet replies, that 'tis not so with Ephraim, for he's an unwise son that sticks long in the birth, and so will be the death both of himself and another also. He useth no means to facilitate the birth, or to help himself by passing through the straight gate of Repentance. God stands over him, stretching forth his hands all the day long to do a Midwives office, and take him from the womb, to cut his navel, and wash off his filth: (Ezek. 16. 4, 9.) but he had no mind to come out of his filth, or to be washed from his wickedness. Rather than endure the pangs of regeneration, he'll venture to stay a while at least in the very mouth of the matrix, though he be stifled for his pains.

Sicut mulieri cum partus dolores venerunt, aut pariendum, aut cum facti peyendum est; ita illis pena immiget in qua ipsos aut renasci & per penitentiam enisi ac clussari, aut male pariri oportet. Gualter.

Lo jadmud, non flaret (i.e.) non maneret aut haberet Ben schar benim in

raptura filiorum, ita matrix vocatur, q. d. cito erumperet, ne vires amittente matre enecaretur (i.e.) non differet penitentiam quam fingit non agit, nihil in sui regeneratione in se desiderari pateretur, cum Prophetarum concubitus scriis est, excitatus u. penitentiam Dei ope mobiliatur. Tarnovius.

q. d. 'Tis Ephraim's sin and misery, that he sticks so long in the birth, were Ephraim wise, he would humble himself and make his peace with God, that hee might by his mercy be delivered fully from those miserable straits wherein hee is: if there were but one drop of true wisdom in him, yea if hee were not utterly stupified, or rather madd, he would take notice of Gods judgments impending over him, and would imitate little infants who coming into the

the world do help themselves, and strive to free themselves out of the straits and dangers of the birth; so would Ephraim have endeavoured to free himself out of those calamities that have beset him, by true repentance. But alas so beset and hardened is hee in his sins, that hee rests content with his carnal condition, never once striving or desiring to come out of this darkness into light, or to be brought from under the power of Satan unto God.

So that in these words the Prophet doth notably inveigh against the stupidity and folly of Gods people, in that they had rather stick and bee stifled in the filth of their sins, lye in the mouth of death, and under the pressures of Gods wrath, to the destruction both of themselves and the Church (which hee had before compared to a mother, *Hos. 2. 2.*) rather than extricate themselves out of this sin and misery by true repentance.

OBSERVATIONS.

1. *Where sin goeth before, there, sudden, certain, sharp, inevitable sorrows always follow.* In the former part of the Chapter, wee read of Ephraims Idolatry, Pride, Impenitency, &c. now follows: *The sorrows of a travelling woman shall come upon him; flagitium & flagellum;* sin and punishment are inseparable companions; *Gen. 4. 7, 14. and 19. 15. Numb. 32. 13. Deut. 28. 15. to 68.* hence the word that wee render, Iniquity, signifieth pain and sorrow, because the workers of iniquity bring pain and sorrow upon their own heads, *Job 21. 19. Psalm 32. 10.*

How then should wee hate sin with a pure and perfect hatred? not only odio inimicitia, but also odio aversationis; hate it so as to turn from it. This is the cause of all our sorrows, wee may thank our sins for all our sickness, pains, plagues, *Lam. 3. 39.* wee should therefore do by our sins, as the Jews did by Paul (whom they lookt upon as their enemy) *Acts 21. 27, 28.* when they saw him, they stirred up all the people, and laid hands on him, saying, Men of Israel, help, this is that which is against the people, against the Law, and against this place. So should wee encourage each other against sin, and lay violent hands upon it, saying, Men and Brethren help, this is that which destroyeth our people, layeth waste our Cities, op-

poseth the Law, defiles our duties, and incenseth the most high against us.

Let us therefore purge it out of our understandings, and mortifie it in our affections. Considering,

1. What sin is in its own nature, 'tis poyson, dung, vomit, filth, folly, madness, darkness, sickness, destruction, dearth. It turned Angels into Devils, men into beasts, light into darkness, life into death, and order into confusion.

See more of the
Vileness of sin
in Mr. Rob. Bol-
ton comforting
afflicted consci-
ences, ch 4. p.
110. and Dr.

Bolton on 2 Sam. 24. 10. p. 1. folio. And Bishop ushers Meditations, p. 116.

2. Considering what sin is in respect of God, 'tis a reproach and a contempt of him, 2 Sam. 12. 9. 'tis blasphemy, rebellion, enmity, Rom. 8. 7.

In omni peccato
voluntario est

contemptus quidam implicitus, virtualis & interpretativus.

3. Obs. Scripture language is modest. The mouth of the matrix is called the place of the breaking forth of children. So the vessel wherein nature doth ease it self, is called a vessel wherein there is no pleasure, Jer. 22. 28. Hos. 8. 8. Thus Adam is said to know Eve: and David went in to Bathsheba: Ehad covered his feet (i. e.) he eased nature, Judg. 3. 24. 1 Sam. 24. 3. Deut. 23. 13. Adultery is called stollen waters, Prov. 9. 17. and grinding to another, Job 31. 10. See Math. 1. 18, 25. and 1 Cor. 7. 3, 5. The holy Ghost knowing the power of our corruption, and how apt we are to be fired with filthy speeches, therefore by an *Euphemismus*, hee putteth seemly titles upon unseemly things. The Scripture doth not only command chaste and modest things, but it also speaks chastly and modestly of those things.

Abominable then is the sin of the Popish Casuists, which speak so grossly of the secrets of women in their Cases on the seventh Commandment, that they become foully guilty of the breach of it. By their obscene words they corrupt good manners: and rather incite than suppress sin. If men must answer for every idle word, much more for sinful and immodest ones.

3. Obs. 'Tis a point of great folly to lye long under conviction, and yet never proceed to a thorough conversion. The world is full of such unwise Ephraims, that are of a Lacedaemon temper, neither

See Mr. Chisholm
his soul-searching
Sermon on
Acts 26. 28. p.
15, 16. *Dile*
on the Heart,
ch. 5. p. 65. How
far a Hypocrite
may go, See in
Shepherd on
Sincerity, ch. 5.
p. 73, 74, &c.

neither hot nor cold; that halt between two; or rather twenty opinions. Their hearts are divided between God and the world, God and their Idols. (*Hos. 10. 2.*) They have their understandings enlightened, their affections stirred, and they are strongly convinc'd of the truth and comfort that is in Gods awayes, and yet there they stick, they never proceed to a thorow conversion. They are almost, but not altogether perswaded to bee Christians; and so shall bee almost, but not altogether saved, *Act. 26. 28.* God hath brought them to the birth, and there they stick, refusing to come forth. Hee would cure them, but they will not bee cured; he would convert them, but they will not bee converted, *Jer. 31. 9.* Many have a name to live and are not far from the Kingdom of heaven, they come even to the place of the breaking forth of children, but there they stick and are stifled. They were never fully brought off from their vain Principles and Practices, and therefore when a temptation comes, they return to them again, as the dog to his vomit.

Many go far, very far, so as they hear the Word with some kind of faith and affection, with sorrow and joy, reforming many things, performing many good duties, both publickly and privately; being endowed with excellent gifts of Knowledge, Utterance, Praying and Preaching; and shews of many graces, so the deceiving of themselves and many others; as *Balaam, Saul, Ahab, Jehu, Herod, Judas, Demas, Ananias* and *Saphira*, and those Apostates, *Heb. 6. 4, 5, 6.* and yet for want of sincerity lose all. 'Tis said of King *Joash*, that he smote the ground twice or thrice and then stayed, whereupon the Prophet was angry with him, saying, thou shouldest have smote the earth five or six times, for then thou hadst completed thy victory over the *Syrians*, *2 King. 13. 18, 19.* So many a man begins well, and subdueth two or three lusts it may bee, but for want of thorow work in subduing them all, lose all. A man may go within a mile of some famous City, and yet for want of going that mile, never come there. A man may bid within a shilling of some good bargain, and yet for want of that shilling, lose it. The people of *Israel* went as far as *Kadesh Barnea*, and were within eleven dayes journey of *Canaan*, and yet by reason of their sins, many of them perisht in the wilderness and never came there, save only

Caleb and *Joshua* who followed the Lord fully and sincerely, *Numb.* 14. 24. and 32. 8, 11, 12, 13. 'Tis sad when a man shall come near the Kingdom of heaven, and yet never come there, (*Mark.* 12. 34.) to sink within sight of the harbour, and with *Rachel*, to dye within a mile of *Ephraim*, *Gen.* 35. 16. and to come within one stride of the mark, and yet miss it, that torments the soul. Many purpose well, and promise well, they begin to repent, and begin to reform, but they are ever beginning, and never bring any thing to perfection; like those silly women that were alwaies learning, yet never came to the knowledge of the truth, *2 Tim.* 3. 7. like that hypocritical son, that said he would go, but never did, *Matth.* 22. 30. their cold velleities and heartless essayes come to nothing. These lose heaven many times for some one lust, as *Judas* for his covetousness, *Esau* for a mess of Pottage, and the young man that had done much, yet one thing was lacking, which marr'd all, *Mark.* 10. 21. if they could but have parted with that, they might have had Christ and happiness.

Oh then deny your selves universally, sell all for the Pearl of price; you may buy gold too dear, but you can never buy Christ too dear; what if thou part with riches, pleasures, friends? thou shalt have better riches, pleasures and friends, all shall bee made up in a better kind; yea thy friends and riches (if God see it good for thee) shall bee given thee into the bargain, *Matth.* 6. 33.

'Tis true, conviction is very necessary, and an excellent Preparative to conversion. As plowing fits the ground for sowing, so doth this fit the heart for grace: and therefore the first work of the Spirit is, to convince the world of sin, *John* 16. 8. A man must by the Law bee convinc'd of his misery, before ever hee will beg for mercy: and though all are not converted, who are convinced, yet all are convinced who are converted. Men will not come to Christ till they see no other remedy. The Malefactor cries not for a Psalm of mercy, till hee bee cast. The Prodigal never cares for coming to his Father, till hee comes to see and say, *Here I dye*, *Luk.* 15. 17. Men must bee beaten out of their strong holds, like fish out of their holes, or else they will not come in. Wee may break hook and line too, to

*Inter cetera
mala hoc habet
fultitias, semper
incipit vivere.
Seneca.*

See the Excellency and Necessity of Conviction in *Mr. Ford's* Spirit of Bondage, l. 1. c. 12. to 15. *Shepherd's* Sound Believer, l. 1. p. 6. to 15. *Rogers of Dedham on Faith*, p. 71. &c.

get out a great fish, but cannot, till hee bee half-choakt. First, convince a man that his disease is desperate, and then persuade him to cut off a leg or an arm. First, disarm men of all shifts and flattering dreams, and then you will bring them upon their knees. *Saul* had many shifts, but *Samuel* refels them all, and at last brings him, to, *I have sinned*. If you belong to God, hee will effectually convince you in his due time; hee that hath begun a good work in you, will finish it; hee that hath brought to the birth, will give strength to bring forth; hee that hath brought you out of *Sodom*, will not rest till hee hath set you safe in *Zion*; hee perfects all his works in his people, *Psal.* 57. 2.

Sub lege perpetuo parturientes nunquam parturientes, ibi

nihil nisi suffocatio filiorum quia non erant parturienti vires ad emendum, ex operibus legis nemo justificatur. Mercer.

This then is the first and great work of the Spirit, to convince men throughly of their lost and undone condition. This is virtually and fundamentally all; till this bee done, no good can bee done; wee shall never bee truly humbled, nor prize a Saviour, nor bee fit for his service, nor bee intrusted by him. Men must bee convinced in themselves, what they are in themselves, before Christ will reveal himself unto them. Christ will not powre the oyl of mercy, but into broken hearts; nor bee a Physician to any, till they bee sick of sin. Such will bee ductible and tractable to his will. *Paul* when unhorsed and humbled to the ground, then is ready to do whatever Christ commands him, *AE.* 9. 6.

Naturally, men have covers, false colours, cavils and excuses for sin; but when the Spirit comes with convincing power, it stops their mouths, and puts them to silence, so that they have nothing to say for themselves, *Rom.* 3. 19. they see themselves to bee guilty, and such as cannot plead their own cause without an Advocate. Whilst men are in their natural condition, they are full of self-righteousness, and filled with false notions. Like spiders, we are full of poison, and yet not sick of it, because 'tis their nature. But when the Spirit comes, it undeceives men, it testifies their judgments, and confutes those vain conceits which before had possessed them. It now clearly convinceth them of the vanity

Lucy

of the creature, of the barefulness of sin, and the necessity of a Saviour. Conviction is a clear and infallible demonstration, which takes away all a mans shifts, and doth so non-plus a man, that hee hath nothing to say for himself. When Christ had confuted the Pharisees (*John 14. 22.*) hee took their cloaks from them: now I have spoken to them, they have no cloak for their sins. Every natural man hath some cloak and cover for his sin; but when the Spirit comes, carnal arguments are confuted, and the devils strong holds are battered, *2 Cor. 10. 4, 5.* now hee confesseth hee's poor and naked, lost and undone without a Saviour; now hee hath no Plea, nothing to pretend by way of excuse for himself: and this is the first Forme in Christs School; hee will never prove a good proficient in the higher forme of the Gospel, that hath not first been convinced and abased by the terrours of the Law. God will have men know what hee hath done for them, and his grace prized at a due rate, and respect by them: Christ is not Christ to any till sin bee seen; neither can wee bring you to any thing in Christ, till wee have brought you to nothing in your selves. When men are first broken up with the sight and sense of sin, then they may expect to bee sown in righteousness, *Hosea 10. 12.*

1. Take heed then of resisting the Spirits convictions: Do not drive, drink, or game them away; 'tis a sin against the holy Ghost so to do, though not. The sin against the holy Ghost, *Acts 7. 51.* Many stifle the Spirits convictions, like harlots, who destroy their conceptions that they may avoyd the pangs of child-birth. Put not out Gods light in thy soul, lest his Spirit strive no more with you in this land, *Gen. 6. 3.* When God sends his Ministers to Preach, Print, Dispute and convince you, yet if you will not bee convinced, take heed lest hee say, you shall not bee convinced; and in his wrath hee say, means of grace never better this people, Sacraments never comfort them, Sermons never stir them; since they will bee filthy, let them bee for ever filthy, and since they will not bee purged, they shall not bee purged till they dye. Thus for God not to strive is the worst judgement, and a fore-runner of some dreadful judgement upon a person or nation.

Many love to hear of Priviledges, but not of Duties; of Salvation, but not of Sanctification; of Heaven, but not of

What measure of Conviction is necessary to Conversion. See *Shepherds Sound Believer*, p. 33. And *Fords Spirit of Bondage*, c. 12. p. 64.

conviction and conversion, which is the way thither. Like the *Israelites* that liked well of *Canaan*, but they would not go thorow a wilderness to it. But a gracious soul is thankful for humiliation, as well as for consolation; and blesteth God, when by his Word and Spirit he convinceth him of his misery, that so hee may bee fit for mercy. The sinner convinced of sin, is nearer heaven than the best natural man in the world. Publicans and Harlots, that have no excuse nor Apology for their gross sins, are in a more hopeful way of cure, than Pharisees that think themselves righteous enough; *Better (saith Austin) bee an humble sinner, than a proud innocent.*

2. Take heed of *Ignorance and Unbelief*, which are two great hindrances of conviction. When men know not their misery, nor yet beleieve the curses which yet are due to them, no wonder if such be unwrought upon.

3. Take heed of *quenching the motions of the Spirit* in you, for if ever you be convinced, 'tis the Spirit must do it, *John 16. 8.* all the men and Ministers in the world cannot do it without the Spirit. We may tell you long enough of this and that sin which you have done, and all to no purpose, till the Spirit sets in with the work, and make you sensible of sin, then, and never till then it becomes effectual. Mark therefore when the Spirit moves in thee, and improve those opportunities for thy souls advantage. For as when children are come to the natural birth, 'tis God that must and can give strength to bring forth; so much more in this supernatural birth, is his Almighty assistance requisite.

Oh then follow on convictions till they come to conversion, bee no longer unwise children, that stick in the place of bringing forth. Bee not almost, but altogether Christians. Rest not content with a name of living, but live indeed. Beseech the Lord to bring thy soul out of this prison, tell him that Christ hath proclaimed liberty to captives, and thou art one; thou hast been long in captivity to sin and Satan, beseech him now at last to free thee, and thy soul shall praise him. Bee earnest, let God see that thy desires are real; and then he that hath brought to the birth, will give strength to bring forth.

Lastly, consider if a man may attain conviction; and yet miss of conversion and salvation; what will become of those that were never yet convinc'd of their sin; nor had so much as the

the faith of devils to beleieve and tremble? if *Jehu* that was zealous for God, and *Ahab* that humbled himself, and *Judas* that lived unblameably, and the *Pharisees* that prayed and fasted, and *Herod* that reformed many things, and *Ananias* and *Saphira* that gave their goods to pious uses; if all these came short of heaven; where, oh where will thousands amongst us appear, that come short of those who come short of heaven? Rest not then in thy dead and formal condition, but get a sound and thorow conversion.

To quicken you, consider, 1. In so doing you will bee *wise children*. Naturally wee all desire to bee accounted wise, the title of fool is odious to us, but wee are never wise indeed, till convictions go on to a thorow conversion. The Prodigal when hee returned, then and not till then did hee come to himself, *Luk. 15. 17.*

2. You shall have *Gods Spirit to assist you*; the work indeed is hard, but such assistance will make it easie. The Spirit of God loves to bee employed in such noble work, as the destruction of sin, and the exalting of Christ in the soul. Hee is the Spirit of comfort and Peace, but he layes the foundation of it, in convincing us of our sin and misery.

3. 'Twill make you *profit more by Sermons, Sacraments, Prayer, &c.* When the soul is thus plowed up with a sense of sin, then 'tis a fit soyl to sow the seed of Gods Word in.

4. This will *prevent abundance of sorrow*. If *Ephraim* had not stuck so long in the place of bringing forth, it had been better with him, and hee had prevented those desolations that after seized upon him.

5. By coming off fully to Christ, you will enjoy abundance of Peace and comfort, which otherwise you will mis of. A thorow conversion brings joy, as a woman that is once delivered of her birth, forgetteth her sorrow for joy that a childe is born into the world. *The wise Merchant* that sold all, and parted with every lust for Christ, went away rejoycing, as having made a wise bargain. *The Spirit layes the foundation of comfort, first in convincing men of their sin and misery, and then of an all-sufficient righteousness to free them from that misery. John 16. 8. 9.*

4. Obs. *Impenitent sinners are unwise men.* Impenitent *Ephraim* is called an unwise son, though for number, power and riches

See more Motives to come off fully in Mr. Burroughs his *Gracious Spirit*, p. 245.

See Byfield on
1 Pet. 2. 15.
p. 459. &c.
Burger on Ori-
ginal sin, p. 3.
c. 1. S. 4. p. 214.
215. And my
Comment. on
2 Tim. 3. 9. p.
183, 184:

riches, hee was the chief of the Tribes: hence impenitent sinners and fools are Synonymaes in Scripture, *Prov. 1. 7, 32. Psal. 14. 1. Rom. 1. 22. Titus 3. 3.* Though the blinde world may admire such as the only men; yet in Gods esteem, for all their parts and Power, they are but *fools* and *madmen*, 1 Sam. 25. 25. Luke 12. 20. and 15. 17. 1 Cor. 2. 14. 'Tis a grief to Parents when their children are fools, *Prov. 10. 1. and 19. 13.* and 'tis a trouble to God when his children are stubborn fools that may, but will not know the things that concern their peace. When men are wise to do evil, but averse to do good. When men forget the God of their mercies, and suffer Seducers to mislead them, this speaks men fools, *Deut. 32. 6. Gal. 3. 1.* when men fear sufferings more than sin, and resist assistance when 'tis tendered them, and had rather bee strangled in the birth, than have strength to bring forth, all this proclaims mens folly.

5. Obf. *To be stupid under judgements is a sore judgement.* To bee sick and yet to be insensible of sickness, is a deadly signe: yet so was *Ephraim* here, the pangs of a travelling woman were upon him; yet hee sticks in the place of bringing forth, (which is mortal both to the mother and the childe) like a childe that sticks in the birth, and doth not struggle or move for its own relief. 'Tis made a note of a wicked man, that hee cries not to God for help and deliverance, when hee binds them with the cords of correction, *Job 36. 13.* 'Tis a signe men are stupid indeed, when they are wasted, and yet will not bee warned; plagued, and yet not instructed, *Isay 1. 5. and 9. 13. Jer. 5. 3. Amos 4. 6, 11.* yet such there have been, and are still, that are nowhit affected with Gods judgements upon them, nor repent they of their sins, though scorched with plagues, *Isay 42. 25. Rev. 9. 18. and 16. 8, 11.* and is not this *Englands* sin? the pangs of a travelling woman are come upon us, and we are encompassed with dangers on every side; gray haire which are a signe of weakness, old age and death approaching, are here and there upon us, yet wee know it not, so as to make a right use of it, and to repent, (*Hos. 7. 9.*) but still we remain incorrigible and incurable, growing worse for beating. The more pains God takes to cure us, the more we revolt both in doctrine and manners; and therefore since in our filthiness there is leanness and wee will not be purged, wee

Against stupi-
dity, see Mr.
Jenyns his Fast
Ser. on *Isay 29*
10. preachd
1646. And Dr.
Tho. Taylor Ser.
in folios p. 123,
213.

may justly fear that wee shall not bee purged, but as wee have had our will, so God will have his will too; I will cause my fury to rest upon you, *Ezek. 24. 13.*

Twill bee our wisdom to fore-see the plague and hide our selves, to mourn for the things wee cannot mend, to keep our selves free from the sins of the time, that so wee may bee kept free from those plagues which are certainly coming upon this sinful land; if any thing set us free from the sense of evil, it is the fear of evil, *Prov. 28. 14. Hab. 3. 16.*

6. Obs. *God owns his people even when they are guilty of great folly and stupidity.* Ephraim is a son, though an unwise son. The ten Tribes under *Jeroboam, Ahab* and the rest of those wicked Kings of *Israel*, were sadly over-grown with Idolatry, Security, Impenitency, &c. and yet God owns them for his people to the last, and their circumcision as valid still. *Jerusalem* that killed the Prophets, yet were owned by Christ for the Church of God; and hee preacht unto them, even when hee wept over them for their sins, and for the fore-seen calamities which were coming on them. The Church of *Corinth*, what carnality, divisions, drunkenness and profanation of holy things were amongst them? and yet still stiled the Church of God. Great then is the uncharitableness of those people, that cast off Churches and people, whom God hath not cast off; and unchurch those, whom God hath not unchurched. The brother of the Prodigal was angry at his Fathers kinde reception of him, and calls him, *This thy son*, (by way of proud disdain) and not this my brother, *Luk. 15. 28, 29, 30.*

How many are angry at us for owning the Church of *England* for a National Church, and her Parochial Assemblies for true Assemblies, though the Word and Sacraments bee rightly dispensed there? This savours strongly of *Pharisaical Pride*, and too high conceits that some have of themselves and of their Church-ways, in whose Assemblies there may bee found worse things, than in many of those Churches which yet they reject. But against separation, see more at large in my Commentary on *1 Tim. 3. 5. p. 11, 12. and 241, &c.*

† Mr. Cobb the Font-uncovered, p. 23, 3.

* V. Mr. Gage in Defence of Parish Churches.



V E R S E 14.

I will ransom them from the power of the grave, I will redeem them from death; O death I will be thy Plagues, O grave I will be thy destruction, Repentance shall be hid from mine eyes.

THis Verse is a kinde of Parenthesis, and being taken intirely in itself, the context will run more smoothly. 'Tis full of knots and difficulties, it hath almost as many interpretations, as there be Interpreters, and as many various Lections, as words.

Some read the words conditionally, and put in the word, *if*, and put the Verb in a different Mood and Tense, thus, *if Ephraim were wise and would but repent, I would have ransomed him from death, I would have redeemed him from the power of the grave, (i. e.) I would either have preserved him from captivity, or else I would have delivered him thence.* This is true, but not from the Text, for the word is *Ephraim* in the future Tense, *liberabo*, I will ransom, I will redeem: and wee may not change Mood and Tense to make a sense of our own, though never so good. The words therefore are to be taken simply in themselves for a singular support to Gods people in their deepest distresses; as containing in them a precious cordial, and a most comfortable Evangelical promise, of a mighty Redemption and glorious Resurrection to the remnant, according to the election of grace, whom God would have comforted in times of distress. 'Tis usual with the Prophets to intermingle comforts with their threatnings) to keep Gods people from despaire. (So *Hos. 1.* and 2. and 17. *Amos 9. 8.* to 15.) Before he had threatened destruction to the wicked, now he comforts the Penitent.

In the words we have, 1. The deep distress that Gods people were in, they were in the * hand of the grave, and in the jaws of death (i. e.) they were as 'twere dead and buried

* *Mijad Sheol, e manu sepulchri, (i. e.) e summa periculo, Job 5. 20. Psal. 49. 16. See River on the word Sheol, on Psal. 16. 10.*

in captivity. The word *Sheol* signifies, both the grave and hell. 1. 'Tis taken for the grave, so *Gen. 37. 35. 170v. 30. 16. 2.* For hell Metaphorical (*i. e.*) some deep distress, *Psal. 86. 13. 3.* For the local hell, *Prov. 15. 11.* wee may take in all these, for Christ hath Redeemed us from them all, and triumphed over them on the Crofs, *Colos. 2. 14.*

2. Here is a Promise of their Redemption from this their misery, *I will ransom them from the power of the grave.* What is that? why exegetically 'tis added, *I will redeem them from death,* (*i. e.*) *I will bring my Elect out of their captivity, where they lay for dead as 'twere; and this deliverance shall bee to them a pledge of their Resurrection to eternal life.*

3. Here is the manner how this shall bee done, set forth by a Prosopopeical Apostrophe to death and the grave, whom he brings in as some living enemy, and therefore calls to him, saying; *O death I will bee thy death, O grave I will bee thy destruction,* q. d. O dearh, thou seemest to be mighty and powerful, but I will disarm thee of it all; I will not only bite thee, but destroy thee; 'tis not *morsus* (as the Vulgar) but *exitium*, an utter destruction of these enemies of our salvation.

4. Here is the certainty of this deliverance, drawn from the constancy of God in keeping his Promise, and from the immutability of his decree. *Repentance shall be hid from mine eyes,* q. d. I will never repent of the mercy which I have promised them, but my goodness to them shall be firm and unalterable. This sense suits best with the Original and with the context, wherein God promiseth a choice mercy to his people. The Vulgar and the seventy render it, *consolation is hid from mine eyes*: 'tis true, the word in the Original signifies consolation as well as repentance; but to render it as a threatening here, as if God should say, I am fully determined to destroy my people, for consolation is hid from mine eyes; This is very improper here, for it confounds the context, and the scope of the Verse, which is to comfort, and not to disquiet Gods people. In it the Prophet, the better to strengthen the faith of Gods people, doth highly extol Gods Almighty power; for when wee are in straights, wee are very apt to question that, (*Num. 11. 13, 21, 22, 23. Psal. 78. 19.*) To an eye of sense, Gods people lying in captivity, were as dead men, and past all

Notham, penitudo consolatio.

hope of recovery; I but saith the Prophet, though ye were dead, yet God can raise you again, for hee's Lord of death and hell, and hath a sovereign power over them all; though death conquers all, yet hee conquers death; though it be mighty, yet God is Almighty, and there's nothing too hard for him; he will be the death of death, and if none will redeem you thence, yet he will.

Quest. The Question is, of what Redemption and deliverance doth the Prophet here speak, whether of a corporal or spiritual Redemption?

Ans. Of both. 1. Literally the Lord promiseth to free his Elect and penitent people from the grave of their captivity. Banisht men are counted as dead men, especially in a civil sense, and the place of their banishment is as the grave. Now many of the remainders of *Israel*, after the destruction of their Kingdom, joyned themselves to the Jews, and with them came out of *Babylon*. Though for their Idolatry and ingratitude, hee threatned perpetual banishment to them, yet for the comfort of his people that then were, and after should arise, hee promiseth a Redemption for them, (*Hos.* 1. 10.) which was fulfilled about two hundred years after that *Samarita* was taken, when *Cyrus* proclaimed liberty to the Jews to go build the Temple, *Ezra* 1.

2. Typically it alludes to our Spiritual and eternal Redemption by Christ, and our conquest over death and hell by him. By *Adams* sin, death came upon all men (*Rom.* 5. 12.) but Christ by his Resurrection hath freed us from the power of death and hath led it captive, which formerly led us captive, *Pf.* 68. 18. *Eph.* 4. 8. This is the Redemption (saith *Zanchy*) which is principally and properly here meant: for though the people of *Judah*, after seventy years captivity in *Babylon*, did return again out of it; yet the people of *Israel*, after that *Samarita* was taken, never returned again to their own land, for it was laid waste, and inhabited by strangers. 'Tis usual with the Prophets, to use such Metabases, sudden digressions and passings from their history, to Christ, who was their scope, delight and love; so that every hint and shadow in the Old Testament, brought him to their remembrance: and then from Christ, they fell to the continuance of their history again. Thus 'tis here; and so *Esay* prophecyng of *Cyrus*, who should deliver *Israel* out

of *Babylon*, in the same Chapter prophesieth of Christ the Redeemer of his Church, *Esay 45*. So *Ezekiel* having enveyed against Idle and Idol Shepherds, presently turns his speech to Christ, who is the true Shepherd of his people, *Ezek. 34. 2, 16.* so *Zach. 9. 9.* and *13. 6, 7*.

In this Verse the Prophet brings in death and the grave, as it were two tyrannical enemies, to whom he speaks in the Name of the Lord Christ (as the Apostle expounds it, *1 Cor. 15. 55*.) as a Conquerour, saying, *O death I will be thy death.* Or as the Apostle from the Septuagint (though in this Text, the Apostle in some things varies from the present Septuagint, and so do the allegations in the New Testament; which shews the folly of those, who do equalize it with the Original Hebrew) *O death where is thy sting, O grave where is thy victory?* The first *Adam* brought death into the world, but the second *Adam* hath abolish'd it.

There is some difficulty in the words, and therefore I shall open them particularly, and break every clod, that I may finde out the golden Oar.

In these words we have a glorious triumph over death, and a notable *Encomium* of the Resurrection of the dead. *Piscator* and others, read the words Interrogatively, thus, *O death where are thy plagues, O grave where is thy destruction?* 'Tis an insulting and triumphing Interrogation, *q. d.* They are no where to be found, for Christ hath removed them, and taken them out of the way of his people; so that now there is no hurt in death.

This various reading comes from the ambiguous signification of the word *Ebi*, which is rendred truly, *ero*, I will be: others render it *ubi*, where? So the Septuagint render it by *πς, ubi*; and the Apostle following the Septuagint, speaking to Greeks, and that in *Greco*, alledgerh a Greek text, as being most familiar and best known to them. The Apostle gives the sense and meaning, but not the words, which is frequent in Scripture, the Pen-men being intent on the matter, were not curious in the words, but did adde and alter what might explain and clear them: yet the Prophet and the Apostle are easily reconciled, thus, *O death I will be thy Plagues, (i. e.)* I will pull out thy Pestilent sting; *O grave I will be thy destruction, (i. e.)* I will get the victory over thee; *q. d.* *I the*

Septuaginta a verbis & intellectu Scripturae sepe alienissima sunt, & vel volentes vel ignorantes translucunt que defendi non possunt. Hieron. *Erotomata hae insultoria sunt, & sarcasmi speciem habent.* Etius.

Paulus Versum Septuagintae imitari videtur, quia ea versio potissimum nota erat Corinthiis. Sed in eum non distulit ab Hebraica Veritate. Pet. Martyr.

Ephdem significat non simpliciter liberare, sed pretio redemptionis redimere. Ita *Gaal* significat jure affinitatis redimere, unde *Goel* affinis, ad quem pertinebat redemptio possessionum. Zanchy.

Ehejeh, that glorious Name of God, which notes his unchangeable eternity, *Exod.* 3. 14 comes from *Ehi*.

Lord Christ (for to him the Apostle applies this text) will redeem them from death by paying a valuable price for their Redemption; this none could do but I, yea I will bee the death of death, I will bee its plagues and destruction; it shall never prevail against my people, for I will restore them to life again, *1 Cor.* 15. 26, 54, 55. 'Tis not I am, or I have been, but 'tis *Ehi*, I will bee thy destruction. Now in Hebrew, the Future Tense doth oft expresse, both the Present Tense and the Preterperfect Tense; it implies not only

the time to come, but also the time present, and the time past, *q. d.* I am, I have been, and shall bee for ever deaths destroyer. Christ was *Virtually* the Lamb slain from the beginning of the world, and so was deaths destroyer; but actually he conquered death and the grave, by lying dead in the grave, and by his Almighty power raising himself thence again; so that death hath now no more dominion over him and his,
Act. 2. 24.

O death I will bee thy plagues, not one or two, but many plagues, even so many as shall destroy thee.

Restes (i. e.) perniciēs & prostratio qua pereduntur & absuntur omnia. Junius in Parallel.

The word *Keteb* not only signifieth the Pest lences, but also other terrible sicknesses, where-with God soon cuts off the life of man with bitterness. *Ainsworth*.

Thou didst destroy my people, but now I will destroy thee; thou didst triumph over them, but now I will triumph over thee, and lead thee, and all the enemies of my people in triumph at my Chariot wheel; (*Psal.* 68. 18. *Ephes.* 4. 8.) for under death and the grave is *Synecdochically* comprehended the conquest of all the enemies of our salvation; as sin, death, hell, Satan, banishment, prisonment, poverty, sickness, tribulation, persecution, famine,

sword, &c. over all these we are more than conquerors, even triumphers, through Christ that loved us, *Ro. m.* 8. 35, 37. Hee

Deber, pestis (i. e.) penultima durissima qua homines periebant & peredebant, ubi es? a Lapide.

names only death; because death is the last enemy that shall bee destroyed, *1 Cor.* 15. 26. yet by an Argument *a Majore ad minus*, from the greater to the less, he comforts his people

thus, If I can deliver you from death and the grave, then much more from banishment and captivity.

O grave I will bee thy destruction, or ile bee thy rooting out and

and cutting off. The same word is used, *Dent.* 32. 24. *Psal.* 91. 6. *Isay* 28. 2. q. d. *Thou didst destroy my people, but now I will destroy thee, so that they may now sing triumphantly, O death where is thy pestilent sting wherewith thou wast wont to torture and torment us? 'tis gone, 'tis destroyed by Christ, who is thy death, O death, and thy utter destruction.* As a man that drinks a cup of poyson, drinks that which will bee his ruine; so the grave by swallowing and devouring Christ, was conquered and killed by him. Of old they did celebrate the Victories and Triumphs of *Achilles, Hercules, Alexander, Julius Caesar* and the rest of the great conquerours of the world; but alas all those dyed and were conquered by death. Only Christ the King and Saviour of his Church and people, by his death hath conquered sin, Satan, and death; and hath made full satisfaction for us to the Law and Justice of God.

Ebi debare:ba maveth. ero pestes tua o mors (i. e.) plenissima pestis & mors tua. The Plural number serves to aggravate the venom of death.

Katakcha significat excisionem, evulsionem, lucem, qua Christus mortem omnia succidentem succidit, a Ketebo, aculeus, ploga.

So that what the Prophet speaks here of the restauration of the Jews in particular; the Apostle applies to the general Resurrection of the dead, *when this corruptible shall have put on incorruption, and this mortality shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory, O death where is thy sting? &c.* *1 Cor.* 15. 54, 55. where the Apostle alledgeh two Texts, and 'tis usual with the Pen-men of the New Testament, to alledge divers Texts out of the Old Testament, and compose them into one in the New. So doth *Peter* speaking against *Judas*, *Act.* 1. 20. 'tis written in the book of the *Psalms*, *let his habitation be desolate, and his Bishoprick let another take*: the former part is taken out of *Psal.* 69. 26. and the latter part, out of *Psal.* 109. 7. So *Mark.* 1. 2, 3, the former part is taken out of *Mal.* 3. 1. the latter part from *Esay* 28. 16. So Christ himself, (*Mat.* 21. 13. alludes to *Esay* 56. 7. and *Jer.* 7. 11) So here the Apostle cites one text out of *Esay* 25. 8. *he will swallow up death in Victory.* The other is *Hos.* 14. 13. The seventy render it thus; *devorabit mors pravalens.* Death devours all, but this is contrary both to the sense of the Prophet and the Apostle, who speak not of the prevailing power of death, but of the power of Christ over death. Death is swallowed up in

See Dr. Tuck-
nys three Sermon
on *1 Cor.* 15.
54. p. 77.

See more in
Glossis Philoz.
Tract. 2. c. 7.
p. 1476. &c.

Victory, and that great devourer of all, is by Christ devoured. This promise is now fulfilled in the death of Christ, who hath already destroyed the power of death for his people; and shall bee compleatly fulfilled at the Resurrection of the dead, when all corruption and mortality shall bee totally taken away, and death shall bee swallowed up in Victory forever. In the sense of this mercy the Apostle breaks forth ravished as it were with the contemplation of this conquest over death, into a triumphant song, which all the Saints shall sing at the last day; when they shall bee totally freed from the captivity of death and the grave, then shall they insult over subdued death, and say, *O death where is thy sting*, wherewith thou hadst wont to wound all creatures? *O grave where is thy victory*, by which thou hast hitherto kept the dead under by force, which now thou must render again, as not being able any longer to hold them under thy power? *Rev. 20. 13, 14.* It is onely sin by which death hath power over us; and it is the just rigor of the Law which inflicts death upon us for sin. But thanks bee to God who hath given us the victory over sin, which is the cause of death, and over death which is inflicted for sin, through Jesus Christ our Lord, by whom wee obtain an immortal and incorruptible life. Thus the Apostle hath faithfully given us the sense of the Prophet, though not his very words.

The summe and substance of all is this, *Though Ephraim hath been an unwise Son, and hath delayed his returning unto mee, yet his impenitency and security shall not retard or disanul my faithfulness and truth unto my people, I will never repent of those gracious promises which I have made to them, but will certainly fulfill them. Let not therefore my chosen, penitent ones despair as if there were no hope, nor help for them; for I their Saviour will redeem them from the power of all their enemies, and cause them to rise from death (which had power over them through sin) unto the glory of eternal life. So that now they may begin their Triumphant Song, O death where is thy sting?* &c.

OBSERVATIONS.

- 1 *Though the Lord bee terrible to the wicked, yet hee is a Tower*

Tower to the righteous. Though plagues come suddenly and inevitably upon the wicked, like pangs upon a woman in travel, yet even then hath the Lord a tender respect to his people, and will ransom them from the power of the grave, *Isa. 1. 24, 25, 26, 27.* and *3. 10, 11.* And though they should go into Captivity with the wicked, yet God will set a distinguishing mark of mercy upon them, *Ezek. 9. 4. Rev. 7. 3.* In the midst of his Judgements hee remembers mercy, and hath a tender care over his people, making them to bee pittied of all that lead them captive, *Psal. 106. 46.* where ever they go, they have his more especial presence with them to uphold and comfort them, *Isa. 43. 2, 3. Jer. 16. 13, 14, 15. Micah 4. 10. Dan. 3. and 6. 22.* When all forsake them, yet I will not forsake them, but will bee a sanctuary to them in their Captivity, *Ezek. 11. 16, 17.* God is ever mindful of his Covenant to his people, and in the midst of all confusions, hee hath an Ark for *Noah*, a *Boar* for *Lot*, a *Midian* for *Moses*, a *Harai* for *Jacob*, a *Cave* for *David*, a *Grave* for *Jerusalem*, and *Josiah*, and a *Pella* for Christians. *Elijah* that was zealous, and a man of fire for God in wicked times, was carried in a fiery Chariot to heaven. *Jeremiah* that witnessed against the corruptions of the times, how tenderly doth the King of *Babylon* deal with him, when the King and his Nobles lay in misery? *Jer. 39. 1, 12, 13, 14.*

2 Obs. *The Scripture of the Old Testament is the Word of God.*

The Apostle to shew the divine Authority of it, even in Gospel-times, refers us to this Text, and another in *Isa. 25. 8.* to prove the divine mystery of the Resurrection. About four hundred places, are cited out of the Old Testament in the New. Both Testaments are the sacred word of the great God, and serve for the mutual illustration and explanation of each other.

3 Obs. *The Scripture lyeth not in the bare words and syllables, but in the sense and meaning.*

Hence it is that Christ and his Apostles citing Texts out of the Old Testament, give us the sense and meaning of the

Veterum Scripturarum interpretatione, sensum quaesisse non verba, nec magnopere de ordine sermonibusque curasse, dum intellectui res pateret. Hieron. ad Panmach.

See more in
Dr. Reynolds
on *Hos. 14. 1.*
Isa. 2. obs. 1. p.

But of this see
more in my
Comment on
2 Tim. 3. 15.
p. 262. &c.

*Per spicuum est
Apostolos & E-
vangelistas in*

149115, 149117,
1491.

place, but not the very words; so in a Text sometimes they omit a word, and sometimes they adde something for explanation sake, as *Math. 2. 15, 23.* and *26. 31.* *Rom. 10. 15, 18, 19, 20, 21.* So *Gen. 2. 24.* compared with *Math. 19. 5.* where *οὐδὺν*, they two, is added emphatically, not they twenty, shall bee one flesh. So *Dent. 6. 13.* compared with *Math. 4. 10.* where the exclusive particle, *Onely*, which was not expressed in *Deuteronomy*, but tacitly and interpretatively understood, is added by our Saviour very significantly. So *Isa. 64. 4.* collated with *1 Cor. 2. 9.* *And hath not entred into the heart of man:* These words are added by way of illustration by the Apostle. So *Isa. 22. 13.* *Let us eat and drink, for to morrow wee shall dye.* But the Apostle puts it in the present tense, *1 Cor. 15. 32.* *To morrow wee dye;* and this hee doth for explication sake, to express the desperate madness of those Epicures, who would eat and drink securely, although they were to dye presently. This shews the folly of the *Quaking Scripturists* (such there are in our dayes as well as Anti-scripturists) who take the bare words and syllables, and will not suffer any meaning, or exposition to bee given of them. Thus when they call for a proof of Infant-baptism, you must shew them in so many words, *Thou shalt baptise Infants*, else they will not beleeve you. Tell them, that generals include particulars, and that children are confederates, and in Covenant with their Parents, and therefore have right to the seal of the Covenant; and that Infant-baptism now, is as lawfull as Infant-circumcision of old; yet this doth not satisfie, because they cannot read it in so many letters, *Thou shalt baptise Infants.* So the Papists they stick to the bare letter, *This is my body.* Whereas that bread could not bee his natural body, for Christ was then alive when hee said, *This is my body*, and the Apostle calls it Bread, Bread, four or five times after consecration, *1 Cor. 11. 23, to 28.*

The Scripture lyes not in the bare and naked words, but in the scope and true interpretation of the words, which is as it were the soul and life of the Scripture. Hence Christ bids us not barely read, but search for the sense and meaning of

Ne puenus in
verbis Scriptu-
rarum esse E-
vangelium, sed

in sensu; non in superficie, sed in medulla; non in sermonum foliis, sed in radice rationis. Hieron.
Com. ad Gal. 1. See more Dr. Prideaux fascicul. controvers. Q. 9 p. 13. 24. Glasius Philolog.
Tract. 2. cap. 7. p. 1472. *Wicems Christ Synagoga* c. 4. p. 62. Vol. 1. Schools Guard Rule 20.

the

the Scriptures, *Joh. 5. 39.* The Lawyers have a saying, *Mens leg is est lex*; not the bare words, but the meaning of the Law is the Law.

3 Obs. *Christ is the Lord.*

Hee that hath power over death and hell is the Lord, but Christ hath this power. *Rev. 1. 18.* and *20. 13.* Death and hell gave up their dead to Christ their Judge. It is hee that by the price of his own blood hath redeemed us from the hand of sin and Satan, from death and hell; what the Prophet spake of *Jehovah*, the Apostle applies to Christ, *1. Cor. 15. 54, 55.* But of this I have spoken at large elsewhere.

4 Obs. *There is an holy harmony, and sweet consent in the Scripture.*

There is no repugnancy, no real contradiction there. Like stones in an Arch, they mutually uphold, and strengthen each other. The Doctrine of the Prophets gives light to the Apostles, and the Apostles again illustrate and explain them. In both there is one, and the same Spirit of truth, who at sundry times, and in sundry manners, hath published one and the same truth to his people, *Heb. 1. 1, 3.* They must not therefore bee opposed, but composed; Not made to contradict, but to confirm each other, *Luke 24. 44.*

5 Obs. *Gods people, whilst they are in this world, may fall into deep distress and misery.*

They may bee brought so low, that to a carnal eye they may seem dead and buried, past hope and help, not onely in their own eyes, but also in the eyes of others. Wee have a notable instance for this, *Ezek. 37. 1. to 15.* the desperate condition of Gods people in their Babylonish captivity, is there set forth by dead, dried bones, to an eye of sense past all hope or possibility of recovery; in so much, that Gods own people whose faith should not fail, cry out, *vers. 11.* *Our bones are dried, our hope is lost, and wee are cut off.* Yea the Prophet himself staggered, and was non-plust, *verse 3.* the Lord asked him, *Son of man, can these bones live?* Is it possible that ever such dry bones should live again? The Prophet answers, *Lord thou knowest*, &c. d. it passeth my apprehension to conceive how this should bee; I know not how it should bee effected, but Lord thou knowest what thou hast to do, and to thee no-

V. Com. on
2 Tim. 4. 1.
p. 306, &c.

thing is impossible. This the Lord doth in his wisdom, to our us of our selves, and all creature-confidences, that in an holy desperation wee may say with repenting *Israel*, *Asshur shall not save us, neither will wee ride upon horses, nor say any more to the work of our hands, Yee are our gods, for with thee the fatherless finde mercy*, *Hos. 14. 3.*

6 *Obf. God in his due time will deliver his people out of the deepest distress.*

Hee is Omnipotent, hee can, and will redeem *Israel*, not out of one or two, but out of all his troubles, *Psal. 124. ult.* Art thou weak? Hee can strengthen thee. Art thou sick? Hee can heal thee. Art thou dark? Hee can enlighten thee. Art thou dead? Hee can inliven thee. Hast thou lain in thy grave till thou stinkest again? so did *Lazarus*. Hast thou lain till thou art rotten? so did *Israel* in their Babylonish Captivity, and yet were restored, *Ezek. 37. 11, 12.* So in desertions wee are apt to bee despondent, when wee walk in darkness, and can see no light, neither Sun-light, nor Moon-light, neither Star-light, nor Candle-light, but are like unto dry bones in a Sepulchre, without life, without spirit, without strength, without comfort, and see no way of deliverance. Aye, but now is a time to live by faith, and not by sense, *Isa. 40. 27, 28, 29, 30, 31, and 50. 10.* Such is our weakness, that wee are apt to limit the holy one of *Israel*, and to think that hee can help us in lesler trials, and bring us out of petty crosles, but when some *fluctus decemmanus*, some great waves of Temptation come, then wee are apt to question Gods power and promises, and to say with *David*, *I shall one day perish by the hand of Saul*, *1 Sam. 27. 1.* Wee are apt to say with *Abimeha*, If Christ had come a little sooner, hee might have raised *Lazarus*, but now (saith he) he stinks, and is past help, *Joh. 11. 39.* Aye but it is the better for that, for now Christs power will bee the more manifested, and his Father the more glorified. The more grievous thy disease, the greater will the praise of thy Physician bee in thy cure, and wee shall love much, when wee see how much is forgiven; and therefore *David* makes it an argument to move the Lord to pitty him, because his sins were great, *Psal. 25. 11.* Remember, it is Gods usual course to let men bee dead and buried (as it were) in misery, and to bring things to extremity, and then appear, *Gen. 22. 14. Psal. 136. 1.*

when trouble comes, then hee comes too. Wee read of three persons that Christ raised from the dead; One was dead, but not carried out, *Mark* 5.41. A second was dead, and carried out, *Luke* 7.14. A third was dead, carried out, buried, and lay till hee stunk in his grave, and that was *Lazarus*, Christ speaks but the word, *Lazarus* come forth, and hee lives. God is never nearer to his people, than when to a carnal eye hee seems furthest off. As wee see in the three young men that were cast into a fiery Furnace, and *Daniel* into the Lions den. Sense and carnal reason would have said, God had now forsaken them, and there was no help, yet even then did they finde the greatest help, so good it is to trust in God.

7 Obf. *Death in it self is a formidable enemy, and considered as a curse due to impenitent sinners, it is very terrible; even the terriblest of all terribles, as Aristotle calls it. It is armed with stings and plagues, and is therefore called an Enemy, 1 Cor. 15.26. And the King of terrors, even such a terror as is the chiefest and greatest of terrors, Job 18.14. Hence dreadful calamities are set forth by the shadow of death, Job 10.21,22. and 16.16 and 24.17. Psal. 23.4. Jer. 13.16. and the messengers of death, Prov. 16.14. and the snares, sorrows, and terrors of death, Psal. 18.4,5. and 55.4. It is this that snatcheth men (when they least think of it) from their dear Relations, Pleasures, Riches, Recreations, Manions, Honours, &c, which they love as their lives; and this must needs bee terrible to a natural man who hath no assurance of better things when he dyes. Hence such are said to be in bondage, and a slavish fear of death all their life long, Heb. 2.15. whilst wicked men look upon death at a distance, and think it far off, they fear it not; but when God shall open their eyes by sickness, and summon them to appear before him, then like *Esau*, they are *Adagar-missabib*, a terror to themselves, and all that are round about them, Jer. 20.3,4. *Saul*, though a King, and a valiant man; yet when hee heard that death was at the door, and hee must dye to morrow, was so dis-spirited with this dismal news, that hee fell into a deadly trance, and was not able to bear it, the fear of death had well nigh ended him before his death came, 1 Sam. 29.19,20. So *Belshazzar*, a mighty Monarch, in the height of his mirth, is all amoy his countenance is changed, his thoughts trouble him, and his*

V. Bedle his
Journal p.91,
92:



See more in
my Comment
on 2 Tim. 3.11
& 4.17. p.204
& p.456.

ὁ θάνατος
πάντων τῶν
φρονησάντων
φρονησάντων.
O mors omnium
terribilium
terribilissimum
Arist. Ethic.
1.3.26.

See this Point
excellently im-
proved, *Caryl*
on Job 18. 14.

joynts are loosed; but whence came all this terrour and amazement? why it is for fear of this King of fears, *Death*, which suddenly after surprized him. *Dan. 5. 1, 2. &c.* This puts an end to all a wicked mans comforts and hopes, conscience shall now bee awakened, and hee must give an account of his Stewardship. This made *Lewis* the eleventh King of *France* to command his servants in his sickness, that they should not once mention that bitter word *Death* in his hearing. Yea even the godly in a temptation, for fear of death, have not acted like themselves at other times, as wee see in three of the greatest Worthies that wee read of in the Scriptures, first *Abraham* famous for faith, *Gen. 12. 13. 13. 8. 20. 2. 11.* And *David*, famous for valour, *1 Sam. 23. 12, 13.* And *Peter* for courage, yet to save his life, denied his Lord.

8 Obs. *Death is a conquered Enemy.*

Christ hath disarmed him, and taken away his sting. Hee hath redeemed his from the power of the grave, and swallowed up death in Victory. Christ by his death hath destroyed

Diabolus dicitur habere mortis imperium, non qua Rex, sed qua Tyrannus, vel qua carnifex qui habet imperium in eos qui morte propter facinora sua ad iudicium & ipsius potestate traditi sunt.
Gerhard.

O beatam illorum mortem qui participes facti sunt mortis Christi!
Knox.

Non dicit simpliciter victum, sed ut super-victum.
Plusquam viatores sumus, supervincimus, i.e. Egredie & excellenter superamus. Tactica Sacra. l. 3. c. 3. sect. 1. ubi plura.

death, and him that had the power of death, the Devil, *Heb. 2. 14.* by suffering of that death which was due to us for our sins, hee hath destroyed the power of Satan, and taken away that advantage which hee had against us by reason of sin, whose wages is death. Satan thought by death to destroy Christ, but Christ by his death destroyed his Kingdome, and became more glorious by dying; like another *Sampson*, hee slew more at his death, than in his life. So that now wee are more than Conquerers, even Triumphers through Christ that loved us. Hee hath triumphed over death, and all the enemies of our salvation, and wee in him our head triumph, *2 Cor. 2. 14. Col. 2. 14, 15.* by lying in the grave hee hath sweetened our graves for us, so that now wee may sleep in it as in a bed of down, *Isa. 57. 2.* and our flesh may rest in hope of a glorious Resurrection. *Psal. 16. 9.* Now if ever wee may sing that Triumphant song, *O death where is thy sting!* It is destroyed, abolished, gone. This strong man armed is overcome by a stronger

than hee. It is not the pleasures, of life; nor the pains of death, neither the height of prosperity, nor the depth of adversity, nothing now can separate us from Christ, *Job 5. 20, 21, 22. Rom. 8. 35, &c.* Death may dissolve our corporal marriage, but it is so far from abolishing, that it perfects our spiritual marriage; killed we may bee, but conquered we can never be; Christ's victory is our victory, and all his Conquests ours.

Quest. *If Christ by his death hath destroyed death, why then do the godly dye?*

Ans. Christ did not dye to deliver us from sickness and death, but to free us from the curse that is in these. By his death hee hath pulled out the sting of death; the death of the body still remains; but the sting, and that which is penal, is taken away, so that it cannot hurt us; and therefore the Text doth not say, I will free you from death, *sed e manu mortis*, but from the destructive power of death; so as it shall have no dominion over you to hurt you, nor bee able to separate you from Christ. As the Apostle saith of sin, it is in us, but it doth not reign in us; so dye wee must, but death hath no dominion over beleivers, as it hath over wicked men; it gets the victory over them, they dye, and dye eternally; but a beleivers death is neither

How Christ's death should support us, see D. Goodwin on Christ his Death and Resur. Sect. 2. 3. P. 22. *quatio.*

Tollitur mors non n. fit, sed ne obfit. Aug.

Total,
Penal, nor
Perpetual.

1 It is not *Total*; it seizeth onely on the body, the carcass, the puffed up, it goeth to its dust, but the spirit returns to God that gave it, *Eccles. 12. 7.*

2 It is not *Penal*, but profitable; in the grave wee put off our filth, deformities, defects, infirmities, and mortality in self. It is our attiring house to fit us for immortality and glory.

3 It is not *perpetual*, it is but a sleeping till the general Resurrection, *Rom. 8. 10, 11.* our conquest over death is *inchoate*, *in fieri*, and partly fulfilled in this life, but it shall bee consummate *in facto*, and fully compleated at the Resurrection. Then shall they awake and sing that dwell in the dust, *Isa. 26. 19.* This upheld *Job* in the midst of all his sorrows, *I know that my Redeemer lives*, my comfort is, though I dye, yet I have one to right mee that lives for ever, *Job 19. 25.* David

See an excellent Tract of Mr. Garbur on the Resurrection.

comforts himself with this, that God would redeem him from the power of the grave, and from the hand of hell, though riches cannot redeem the rich, yet God would redeem him, *Psal. 49. 15.*

Object. *I must part with Wife, Children, Friends, Pleasures.*

Answer. All these losses will be made up in a better kinde, as you may see at large in *Mr. Byfields Cure of the fear of death, p. 745.* it is in the end of his Marrow. And *B. Halls Balm of Gilead, p. 141.*

Use. Fear not death with a slavish fear. Christ dyed to free us from such a fear of death, *Heb. 2. 15.* A religious prudent fear doth well; fear it so, as to arm your selves, and prepare for it, but not so as to be dejected under it. No wise man will fear a conquered enemy; if you truly beleeve in Christ, the Conquerour of death, you need not fear death. Think on Christ when you think on death, and then you may in a holy sarcasm and contempt say, *O death where is thy sting!*

Christ hath unstunged it, and as it were disarmed it; so that now wee may safely put it in our bosomes; but it may, about our ears as a drone Bee, but sting it cannot, for Christ hath taken away the guilt of sin, and hath made that which was sometimes a curse, to become a blessing; of a foe hee hath made it a friend, of a poyson a medicine, of a punishment an advantage, *Phil. 1. 11.* of the gate of hell a passage to heaven. It is now like the valley of

Achor, a door of hope; that which was sometimes the *King of Terrors*, is now become the *King of Comforts*, as making way for the enjoyment of the highest comforts. Wee part with a life of misery, to enjoy a life of glory. Wee use to say Change is no Robbery, but such a change is our great advantage. Hence it is that the Apostle summing up a Christians priviledges, and riches, sets down *Death* as part of it, *1 Cor. 3. 22.* not onely life, but *Death is yours*; hee that can truly say, *I am Christ*, subject and servant, may as truly say, *Death will be my preferment and high advancement.* So true is that of *Solomon*, *Eccles. 7. 1.* *The day of a mans death, is better* (in many

See *Mr. Hierons Ser. on Prov. 14*
32. p. 464.

Sicut serpentes & venenata quaecunque aculeis praedita, iis ferire & lethaliter vulnerare solent, at si iis forte spolientur nullam amplius nocendi vim habent; ita mors per peccatum tanquam telum homines transfigit & conficit, at sine peccato inermis est. Tactica S. l. 3. c. 3. sect. 9. p. 329.

See the Point excellently enlarged by *Mr. Swinnock* on *Philip. 1. 12.*
p. 19 to 34.

See *Mr. Cotton* on *Eccles. 7. 1.*

See *17. Priviledges of a beleever in death. Byfields Marrow, p. 670. Sec.*

respect

respects *upon the day of his birth.* Then, and never till then shall wee rest from our labours, *Job 3. 17. Rev. 14. 13.* and bee perfectly freed from sin, and all its concomitants.

Look not therefore on death with Philosophical eyes, as if it were the end of all our comforts, but look on it with Christian eyes, as the year of Jubilee, the day of our Coronation, and consummation of the Marriage between Christ and our souls.

A natural man that looks upon death with an eye of sense, sees nothing but horror and terror in it; but a gracious soul that looks on it with an eye of faith, seeth life in death, light in darkness, and comfort in discomfort; though for a time hee must lye in the grave, and death seems to have dominion over him, yet hee as certainly sees a Resurrection, as if hee were already in possession of it, and therefore hee triumphs already in assurance of a total conquest through Christ; death is already swallowed up by him in victory. *1st. 3. 8.* Christ was his life, and therefore now death is his gain. Hee lived holily, and now hee dyes happily, hee lived unto the Lord, and therefore hee now dyes unto him, *Rom. 14. 7, 8. 2 Cor. 5. 15.* His care was to keep a good conscience, and now hee hath the comfort of it, *2 Cor. 1. 12.*

Let Atheists then, and worldlings, and wicked men fear death, who know no better life; but let the righteous, who hath hope in his death, *Prov. 14. 32.* embrace it, and bid it welcome, as the Martyrs did, who went as joyfully to their stake, as others do to Marriages. Witnesse all those living speeches of dying Saints which will shortly be published by an able and industrious hand to the world. Cyprian hearing the sentence of death pronounced against him, said, *Lord I thank thee that now thou wilt free mee from the bonds of the body. I shall not now lose my life, but change it for a better.* Excellently Pomponius Algerius in an Epistle which hee writ to his friends from the delectable Hortyard of the Leonine prison, *July 22. 1555.* I shall tell you (said hee) strange things, I have found a honey comb in a Lions belly; In a deep dungeon I have found pleasantness, in a place of bitterness and the shadow of death I have found peace and hope of life. In the belly of hell I have found comfort, where as they swoop here do I sing for joy, and where others fear, there have I support. The good hand of my God hath dave

*Non potest male
morì qui bene
vixerit. Aug.*

Mr. Trapp.

done all this for mee. Hee that seemed sometime to bee far from mee, is now most present with mee. Hee that I had but some glimpses of before, now I see him face to face. Hee hath turned my winter into a glorious Spring; why should I fear any freezing cold, who am thus inflamed with the love of God? Let Malefactors fear this prison, to mee it flows with honey.

[See seven Consolations against Death in *Caryl* on *Iob* 18. 14. p. 96. 97. and in my Comment on *2 Tim.* 4. 6. *Obf.* 3. p. 370, &c. *Byfields* Cure of the fear of Death, p. 653. *Perkins* Art of Dying well. *Mr. Gatakers* Sermon on *Philip.* 1. 23. part 2 p. 222. *Hierons* Sermon p. 653. *Mr. Baxter* Saints Rest, p. 25. &c. *B. Halls* Balm of Gilead, p. 247. *Drexelius* *Prodromus* *Eternitatis* p. 33. Vol. 1. folio. *Mr. Sam. Fishers* Antidote against the fear of Death, at the end of his Sermon on *Psal.* 39. 9.]

9 *Obf.* Gods Decrees are infallible and unchangeable.

Repentance is hid from his eyes; hee knows not what it means. Hee is not as man that hee should lye or repent, *Numb.* 23. 19. 1 *Sam.* 15. 25. Hee is Jehovah, hee changeth not, *Mal.* 3. 6. His Covenant hee will not break, nor alter the thing that is gone out of his lips, *Psal.* 89. 34, 35. and 110. 4. *Isa.* 54. 9, 10. if hee hath decreed to shew mercy to his people, and to redeem them from the power of hell, all the Devils in hell shall not bee able to hinder it. It is not the counsel of men or Devils, but the counsel of the Lord that shall stand, *Psal.* 33. 10. 11. If hee hath spoken it hee will do it yea and the contrary plots of wicked men shall help to effect it, *Rom.* 9. 11. *Acts* 2. 23.

Obj. Is not God said to repent? *Gen.* 6. 6. *Jer.* 18. 8. *Amos* 7. 3, 6.

Ans. It is spoken, not properly, but after the manner of men, and according to our capacity, because his work is changed, though himself continueth unchangeable, for with him is no variableness, nor so much as a shadow of changing. He is constant and faithful in performing all his promises to his people, 1 *Thess.* 5. 24. All his wayes are mercy and truth to them that fear him; and keep his Covenant. They are mercy in promising, and truth in performing; not one thing shall fail of all the good things which God hath promised to his people, *Joh.* 23. 14. though they bee not presently fulfilled, yet in Gods due time they shall bee accomplished, for though God

See more in
our large An-
notat. on *Gen.*
6. 6.

come not at our time, yet hee never fails his own, *Dent.* 32.35. *Hab.* 2.3.

To Obf. Believers, in this life, may bee assured of their salvation.

Repentance is hid from Gods eyes, whom hee loves once, hee loves for ever. Not one of those that the Father hath given to Christ shall perish, *Matth.* 18.14. *Joh.* 6.39. The foundation of the Lord stands sure, more sure than the Pillars of the earth, or the Poles of heaven. *2 Tim.* 2.19. The Decree of Election is there called a foundation. 2 It is not every foundation, but a firm and sure foundation. 3 It is not a foundation of mans laying, but it is the foundation of the Lord. 4 It is not a tottering, but a standing foundation built on a rock, sealed and confirmed by the Spirit, counsel, and special knowledge of God. *Hee knows who are his.* Hence the Covenant of the Lord made with his people, is called An everlasting Covenant, *2 Sam.* 23.5. *Hos.* 2.19, 20. And hee hath promised to plant his fear in their hearts, that they shall never depart from him, *Jer.* 32.39. if they fall, yet they shall not bee utterly cast down; for the Lord upholds them with his hand, *Dent.* 33.3. *Psal.* 37.24. *Prov.* 2.7, 8. *Joh.* 10.28. They stand not by their own strength, but are kept and guarded by his Almighty power through faith unto salvation. *1 Pet.* 1.5. Common gifts and graces may fade and fail, but his gifts, i. e. his peculiar, essential gifts, which appertain to salvation, are without repentance; *Rom.* 11.29. But of this I have treated at large elsewhere.

Comment on
2 Tim. 4.8. p.
403. &c.

G

V E R S E



V E R S E 15.

Though bee bee fruitful amongst his brethren, an East-wind shall come, the wind of the Lord shall come up from the wilderness, and his spring shall become dry, and his fountain shall bee dried up; bee shall spoyle the treasure of all pleasant Vessels.

THe Prophet having comforted Gods people, returns again to the denouncing of judgements against the wicked: And because similitudes do make a deeper impression than plain speeches, therefore hee useth similitudes. Ver. 13. hee sets forth their distress by the pains of a woman in travel; and in this 15. verse hee sets forth the spoil and havock that should bee made amongst them by *Salmaneser King of Assyria*, which hee illustrates by a double similitude.

But first hee prevents an Objection which *Ephraim* might make, *I am fruitful, and abound with riches, honours, strength, and therefore I fear no fall.*

Ans. Admit it bee so, though *Ephraim* bee fruitful amongst his brethren, yet an East-wind shall blow upon him, and make him wither, &c.

On this Verse there are almost as various Interpretations as there bee Interpreters, so that I may say of it, as *Maldo-nate* said sometimes of another Text, *Nescio an hic locus facilius fuisset sinema cum exposuisset.* This Text had been plainer, if some had not medled with it.

1 Some make the words a promise of great blessings to *Ephraim* after all his sorrows, *Yet bee shall bee fruitful amongst his brethren.* After the *Assyrian* had spoyled him of all his Treasure, yet by the might of him that ransometh men from the grave, they shall bee raised up. But this is a forcing of the words contrary to their genuine sense and meaning.

2 Others apply it to Christ, and say, Hee shall increase and

multiply his Elect both in number and glory at the last day. The very rehearsal of this is consolation sufficient.

3 The Vulgar Latine, leaving the Hebrew to follow the Septuagint, read it, *Ephraim dividet*, *Ephraim* shall divide amongst his brethren, and make a schism amongst them, therefore God will send the *Assyrian* against him. But the word is *Japhri, crescet*, not *Japhri, dividet*.

4 *Lyra hic delirat*, when hee takes, or rather mistakes the word for a division and separation at the end of the world, when the evil shall bee separated from the good, and the Goats from the Sheep. Quite contrary to the scope of the Text, which speaks of increasing, not of dividing; and of Brethren, which Sheep and Goats were never yet accounted.

In the words wee have *Ephraims* Dignity, and *Ephraims* Downfal; or Gods Mercy, and *Ephraims* Misery.

1 Here is *Ephraims* Dignity, Hee was fruitful amongst his Brethren, hee was made the head of the Tribes, onely the Tribe of *Judah* excelled him in Dignity, *Hos. 11 ult.* else for number of men, for power and riches Hee excelled them all. The Prophet alludes, 1 To *Ephraims* name, which signified fruitful and flourishing; such as his name was, such was he; *Ephraim* was his name, and fruitfulness was with him; both the fruitfulness of the earth, and the fruitfulness of the womb; Hee was like a bough by a Well side, fruitful, and flourishing, whose branch run over the wall. Hee had the upper and the nether springs, the blessings of heaven above, and of the earth beneath, *Gen. 49. 22, 25.* 2 Hee alludes to the blessing, which *Jacob* his Grand-father gave him on his death-bed, *Gen. 48. 16, 19, 20.* *Ephraim shall increase more than Manasseh, and hee shall become a multitude of Nations.*

2 Here is *Ephraims* Downfall for abusing those blessings, they should have made him more fruitful and obedient, but hee like an unwise son became more insolent, Idolatrous, and disobedient, *Hos. 13. 5, 6.* Therefore God will now sweep all away, and make him know the price of his mercies, by the wanting of them. *An East-wind shall dry up all his Springs,* Where wee have,

1 The Judgement threatened, *An East-wind shall come.*

Qui ad Christum refert, fluminationis non advertit. Mercer.

Ephraim a Parah fructificavit crevit, autem fuit. Gen. 41. 52.

*Kadim ruach,
ventus orienta-
lis omnia sic-
cat & exurit,
sicut Zephyrus
faciunt.* *

*Oriens inter
omnes ventos
asperimus, huic
reges qui ter-
ram affluerunt
comparantur,
Mercer.*

When God is
added to a
thing, it notes
its excellency,
V. Schools
Guard. Rule
53.

*Periphrasis est
extrema deso-
lationis. River.
Fontem, i. abun-
dantiam, opes,
felicitatem, ni-
hil jam refrige-
rui, nihil solatii,
omnia hostis
auferet, Merc.*

This wind usually is most violent and boisterous, when God is said to break ships, *it is with an East-wind*, Psal. 48. 7. when hee divided the Sea, it was *with a strong East-wind*, Exod. 14. 22. It is a dry, sharp, searching, destructive, burning, blasting, hurtful wind, to the herbs and fruits of the earth, especially in those Countries, Gen. 41. 6. Job 15. 2. Ezek. 17. 10. and 19. 12. Isa. 27. 8. Jonah 4. 8. Hence great afflictions are compared to East-winds, Job 27. 22. Jer. 18. 17. This East-wind is not to be taken properly, but metaphorically, by it is meant the King of Assyria with his forces, who should come from the East, and like an East-wind should dry up and destroy all before him. In this sense the violent *Caldeans* are compared to an East-wind, Hab. 1. 9. And the *Assyrian* is also compared to an *Eagle* which comes swiftly, with great force and violence.

2 *From whom doth this wind come?* it comes not by chance or fortune, but it comes from God, and therefore it is called *the wind of the Lord*, i.e. A mighty, strong, irresistible wind, carrying down all before it; such an one as God himself shall raise for the punishment of *Ephraim*, viz. That most cruel and most merited *Assyrian*, sent by the Lord to avenge the quarrel of his Covenant.

3 *From whence shall it come?* it shall come up from the wilderness, where the winds blow most fiercely and vehemently, because they meet with no resistance. It was a great wind from the Wilderness that brought the house upon *Job's* children, Job 1. 19. This notes the fierceness of the *Assyrian* against *Israel*, hee shall rage unmercifully against him.

4 Here is the hurt which this violent wind shall do, *It shall dry up all his springs*; what is that? why exegetically it is added, *Hee shall spoyl the treasure of all pleasant Vessels*. When the fountain is dried, the streams must needs fail. Hee alludes to the land of *Ephraim* which abounded with fruits, and springs, and which sets forth the great abundance of all things that *Israel* enjoyed; they had not drops, or ponds, or torrents, but constant springs of mercy, whilst others had onely some streams of mercy; they sate at the fountain head, they had the root when others had but branches, Hos. 9. 16.

q. d. *Since Ephraim, and the rest of the Tribes have rebelled against*

against mee, they shall bee brought to utter desolation; all the springs of my blessings shall bee taken from them, and all manner of happiness shall fail them; I will send the Assyrian amongst them, and hee shall spoyle all their Treasures, and carry away all their Ornaments, even their most precious and desirable things, though never so closely hid; this searching wind will find them out, be it gold, silver, Jewels, costly Oynments, costly Perfumes, costly Apparel, or any of the precious fruits of the earth: What ever desirable thing is hid and highly esteemed, either by the covetous, the voluptuous, or the lascivious, shall all become a prey.

Ostia, *Thesaurus proprie dicitur pecunia in terra abscondita, & latiori forma dicitur quicquid pretiosum est, sive illud in pecuniis, sive in bonis quocunque modo numeretur, Ezek. 38 13. Nahum 2. 9. Sanctius in locum.*

to the mercileſs Aſſyrian. That which wee tranſlate pleaſant Veſſel, the Original renders Veſſels of deſire, it is an Hebraiſm, i.e. very precious things. Hence *Daniel* is called *Iſo Chamudoſh*, a man of deſires, i.e. a precious man, and greatly beloved, *Dan.* 9. 23. and 10. 11. Thus a good Land is called a Land of deſires, i.e. a moſt deſirable Land, *Jer.* 3. 19. and 25. 34. *Mal.* 3. 12. Thus goodly Garments are called Garments of deſire, *Gen.* 27. 15. and pleaſant bread is called bread of deſires, *Dan.* 10. 3. So all pleaſant things, whether Gold, Jewels, Garments, are called things of deſires, i.e. precious things, *2 Chron.* 10. 25. *Dan.* 11. 8. 38. 43. It is uſual with the *Hebrews* to expreſs the ſuperlative degree by putting the ſubſtantive in the genitive Caſe.

The summe of all is this, *Though Ephraim bee high, and mightily exalted above his brethren, yet since he hath not exalted my Name who have exalted him, nor made my benefits hinder, and my mercies motives to duty and obedience, but hath fought against mee with my own favours, and abused my blessings to my dishonour, therefore I will bring the Assyrian upon him, who like an East-wind shall blast him, utterly dash all his hopes, spoyle his Treasures, and carry him into Captivity: So that hee who was sometimes the head of the Nations, shall now become the Tail; Hee that was above, and was the terror of the Nations, making them tremble when hee spake, shall now become the scorn of the Nations, and the contempt of the people.*

Cheli Chemdab,
vasa desiderii.
Cheli significat
vas, vestem,
ornamentum,
supellectilem,
arma & quic-
quid in usum
hominum para-
tur, V. Ravanel.
in V. Theflaur.
V. plura apud
Ravanel in V.
desiderium.
V. Schools
Guard. Rule
12. p. 84.

OBSERVATIONS.

1 Gods goodness is wholly free.

Hee chuseth not for seniority of birth, or excellency of parts, or worthiness of the person, but hee loveth whom hee loveth, and shews mercy to whom hee will shew mercy, *Rom. 9. 15.* Ephraim here the younger brother, is preferred before *Manassah* the elder, and is advanced in number and dignity above him. This displeased *Joseph*, and oft displeaseth us; but what pleaseth God should please us, wee should quiet our selves in such dispensations as our Saviour did, *Matth. 11. 25, 26.* Even so O Father, because it pleaseth thee. q. d. since it is thy good pleasure to hide the mysteries of salvation from the wise men of the world, and to reveal them to simple men and women, it pleaseth mee well, because it is thy good pleasure so to have it. Wee are apt to confine Gods grace to the order of nature, and external accomplishments. Amongst all the sons of *Jesse*, even *Samuel* the Seer would not have chosen *David* the youngest, and the least regarded, and therefore set to keep Sheep, to bee King of *Israel*, yet God makes choice of him, and leaves his brother *Eliab*, *Shammah* and *Abinadab*, the proper persons, great Souldiers, and prime Courtiers. Gods blessing goes not by carnal seniority, but by spiritual grace and choice. Hee is wiser than the wisest, and often chuseth where man leaves, and leaves where man chuseth, as wee see in *Abel*, *Sem*, *Abraham*, *Isaak*, *Jacob*, *Judah*, *Joseph*, being younger brethren, who yet were preferred in favour before *Cain*, *Japher*, *Harar*, *Ishmael*, *Esan*, *Reuben*, *Simeon*, *Levi*. This God doth, not onely to magnifie his Sovereignty and free grace, but also to check our vain thoughts, who are apt to limit the holy One of *Israel*, to our wayes and inventions.

See more in
Mr. Jenkin on
Jude 11. p. 72.
fol.

2 Gods Ministers must use plain and familiar expressions for the better convincing of their people, both of their sin and misery. The Prophet here useth similitudes from a travelling woman, from the East-wind, and the Lord by way of aggravation of their sins tells them, That hee had spoken to them by his Prophets, and had multiplied Visions, and given them much preaching, yea and the better to convince them, he had used similitudes by the Ministry

of his Prophets, Hof. 12. 10. This is an excellent way of preaching, and prevailing, it doth notably illustrate the truth, and creep into mens affections. *Galeacius Caracciolum*, an Italian Marquis and Nephew to a Pope, was converted by an apt similitude which hee heard from *Peter Martyr*. Similitudes are more memorable, and suit best with the capacities of all; For 1 Thereby things are brought to our sense. 2 Then to our understanding. 3 To our memory. 4 To affection and practice. This made the Prophets so frequently use them, *Isa.* 5. 1, 2. and *Ezek* 16. 3. and *Hof.* 14. 5. to 9. *Nauban* caught *David* with a Parable, 2 *Sam.* 12. 1, 2, &c. and out of his own mouth condemns him. Christ who spake as never man spake, whose words were full of power and authority, yet the better to work upon his hearers, did frequently use Parables, from the Sower, from Leven, from Mustard-seed, Flowers, Feasts, from a Treasure, &c. *Matth.* 13. and 24. 32. *Mark* 4. 33. *Luk* 13. 6. *Joh.* 20. 5, 6, &c.

And the Apostle fetcheth similitudes from *Runners* and *wrasslers*, &c. 1 *Cor.* 9. 24. 2 *Tim.* 4. 6.

Wee are naturally very incapable of the best things, 1 *Cor.* 2. 14. like a dull Ass Colt, untractable, *Job* 11. 12. Wee are slow to beleieve, and hard to perceive the truths of God; Christ blamed his own Disciples for it, *Luke* 24. 25. Plain preaching is the best teaching, it is the best way to convince and convert men; and if plain familiar preaching will not work, certainly, dark, mysterious preaching will never do it. Hence Christ tells *Nicodemus*, that if when hee had spoken of earthly things they beleieved not, how will they beleieve when hee shall speak to them of heavenly things? *Job.* 3. 12. This made *Paul*, that he had rather speak five words in a known tongue to edifie others, than ten thousand in an unknown tongue, 1 *Cor.* 14. 19. That is the best preaching which sets forth things to the life, and makes them as plain, as if they were written with a Sun-beam.

Wee should therefore admire the riches of Gods mercy to us in condescending to teach us so plainly and familiarly, using all means to convert us, and bring us home to himself; so that if any perish for want of knowledge, they may thank themselves, for God hath left no means unassayed to do us good. Hee hath used comparisons from things,

Memorabilia sunt illa quae sunt beneplacitabilia. Ju-
vil.

Hence it is that a grea-
te part of the
Scripture is
historical, that
the hearts of
people might
bee the better
taken with it,
and delight in
it.

See Mr. Sam.
Smith on Psal.
23. 1. p. 61. and
Mr. Robinson
on Eph. 6.
Lect. 8. p. 106.

*

- 1 Natural,
- 2 Artificial,
- 3 Ceremonial,
- 4 Moral.

There is *Tunica*
aranea, *Reti-*
formis, *uvea*
cornua & *ad-*
nata.

1 In Scripture the Lord draweth comparisons from things *Natural*; thus to shew his tender love and care over his people, hee alludes to a mothers love to her childe; and to a *Hen*, that with much tenderness gathers her chickens under her wings, and compares his people to *the apple of his eye*, *Psal.* 17.8. *Zach.* 2.8. which is guarded with five *Tunics*, the better to preserve it from danger.

2 From *Artificial* things, from plowing sowin, Silver-smiths trying their mettals in the fire, *Psal.* 12. 1 *Thess.* 5.21.

3 From *Ceremonial* things, *Psal.* 51. 8. *Purge mee with hyssop*, alluding to the cleansing of the Lepers under the Law.

4 From *Moral* things, *Isa.* 66. 12.

Many complain they are not book-learned, 1 Whose fault is that thou canst not plead ignorance for want of means. 2 If thou couldest read never a letter, yet the book of the creature is written in such large characters, that hee who runs may read them; had wee but spiritual hearts, wee might learn many spiritual lessons from them.

3 *Obf. The higher in mercy, the deeper in judgements if men abuse them.*

Fruitful *Ephraim* that was the head of the Tribes, and advanced above his brethren, is now for his sins made the most contemptible amongst them. Hence *Zanchy* reads the words thus, *Quoniam Ephraim fructificavit.* &c. Seeing *Ephraim* is fruitful amongst his brethren, i.e. since hee abounds in riches, power, and many priviledges above the rest of the Tribes, these shall be so far from saving him, that God will bee more fierce against him for abusing them. *Capernaum* that was exalted to heaven in the abundance of the means of grace, for it was the City of Christs residence, where hee frequently cured the sick, preached, and wrought many miracles; yet for their ingratitude, unfruitfulness, and abuse of those means, they were thrust down to hell, i.e. They lost their priviledges, they were brought to a very low and miserable condition; so as at

this

See Mr *Hieron*
Bargain of *Sal.*
p.493.&c.

The word is
Chi, licet, not
quia or *quoni-*
am, as the Vul-
gar, though the
particle will
bear both, yet
our Translato-
ion is most ge-
nuine.

Ingentia bene-
ficia, *ingentia*
vicia, *ingentia*
supplicia.

this day they are a desolation ; and not three houses standing where those three famous Cities, *Corazin*, *Bethsaida*, and *Capernaum* stood ; and at last they shall bee damned in hell too for contemning so great salvation , when offered to them, *Matth* 11.23. As *Ahasuerus* said of *Haman* that had abused his favour , *Hang him on a Gallows fifty Cubits high* ; so will Christ say of such , Plunge them into hell so much deeper than others , because they reject Christ when hee is tendred them. None sink so deep in hell , as the lewd , licentious Christian. Favour abused increaseth sin , and mens offences are aggravated by their obligations. If *Turks* and *Tartars* shall bee damned , debauched Christians shall bee double damned , because they bring a reproach upon Christ and his wayes , and open the mouthes of the wicked to cry , Behold these are the people of the Lord , see how loosely and unrighteously they live , *Ezek.* 36.20. where the Lord hath been a *Valley of Vision* , and bestowed much preaching , if people answer not the Lords cost , they must expect a burden of judgement to light upon them , *Isa.* 22.1. No place was punished like *Jerusalem* , because no place had better preaching , and more priviledges , *Lam.* 4.6. *Dan* 9.12. They that have preaching , shall one day know what it is to have Prophets amongst them , *Ezek.* 2.5. and shall pay full dearly for their contempt of them , 2 *Chron.* 36.15,16. *Prov.* 1.24,25. & 28.9. *Isa.* 5.24,25. & 30.9,12,13. *Jer* 6.19. & 9.12,13. *Zach.* 7.11,12. *Mat.* 10.14,15. This is the reason why Judgements usually begin at the Sanctuary , *Ezek.* 9.6. and at the house of God , 1 *Pet.* 4.17. *Rom.* 2.9. though it doth not end there , but goes on to the wicked , *Jer.* 25.17,18, 28,29. the cup begins at *Jerusalem* , and then goes round to *Egypt* , *Uz* , *Askelon* , *Ekyon* , *Edom* , *Moab* , &c. The highest in preferment , are first in punishment ; and if this bee done to *Zion* , wo to *Babylon* , *Jer.* 49.12. The sins of Gods people are committed against greater light and love , and bring more dishonour to God , and disgrace to his truth , than the sins of others , and therefore of all men hee will not spare them for their iniquities , as wee see in *Moses* , *Eli* , *David* , *Hezekiah* , *Zachery* , 1 *Sam.* 2.27, 28, 29, 30. and 2 *Sam.* 12.14. *Luke* 1.20. They are a people nearer to him than others , and therefore hee will not bear with them , as hee doth with those that know him not , *Numb.* 16.9. *Lev.* 10.1,3. *Amos* 3.2. A

H

father

See Mr. Carpenters Ser. on *Mat.* 11.21. & Mr. Strong in his 31. Ser. p. 309

Hi sunt Christiani ad contumeliam Christi. Salvian.

Vallis visionis i.e. *Prophetia* , quia *Jerusalem* fuit parens & nutrix omnium fere Prophetarum. a Lap.

Profectio religionis non auferre debitum, sed auget. Salvian.

*Procul a Jove,
procul a fulmine*

See ten Reasons why God is so severe against the sins of his own people, Mr. Ant. Burges of Self-judging, p. 88. &c. *Hilderham* on Psal 51. 6. Lect. 114 p. 571, 572.

father will sooner correct his children if they offend, than strangers that hee knows not, *Heb. 12. 5. 6.* Wee can indure dung in our fields, which wee cannot abide in our Pastours. Wee suffer those briars to grow in the wilderness, which wee cannot away with in our gardens. If they bee open enemies, God can better bear it; but it highly provokes him to bee wounded in the house of his friends; when hee shall nourish and bring up children, and they shall rebel against him, hee cannot, hee will not brook it. *Isa. 1. 2, 7.* To shew his impartial Justice to the world. 2 For the terrour of others. 3 To take off the scandal that comes hereby to Religion, hee will punish sin where ever hee findes it; *Numb. 20. 12.* Hee hath his fire in *Zion*, and his Furnace in *Jerusalem*, and is terrible in the Assembly of his Saints, *Psal. 68. ult.*

4 Obi. *No Priviledges nor Prerogatives can preserve a disobedient people from ruine.*

Ephraim here had many Priviledges, as you may see *Gen. 48. 16, 19, 20. Deut. 33. 13, 14, 15, 16, 17.* where under the name of *Joseph*, *Moses* blesseth *Ephraim* with the precious things of Sun and Moon, and the precious things of the earth, as Corn, Wine, Gold, Silver, &c. and propheties that the good will of him that dwelt in the bush should dwell amongst them; i.e. God would shew his special love to them as his peculiar people, and not only give them outward, but inward blessings also, & would so strengthen them, that no enemy should be able to stand before them; yet *Ephraim* sinning against the God of those mercies, lost all. No priviledges can shelter us if God bee against us. Hee that raised us, can as easily ruine us; hee that exalted us, can as easily abase us; hee that made us famous for mercies, can quickly make us infamous for judgments, and consume us after hee hath done us good. *Josh. 24. 20.* It is not silver, nor gold, *Prov. 11. 4. Ezek. 7. 19. Zeph. 2. ult.* Nor men, nor might that can save us, if God bee against us, *Psal. 70. 7, 8. Isa. 22. 6. to 15. Nahum 3. 12.* Many trust in their swords, and think by their valour and skill in war to defend themselves, and possess the Land as their inheritance for ever; but God tells them, since they trust in the sword, that they shall fall by the sword, and bee cast out of all, *Ezek. 33. 26, 27, 28.* if hee bee against us, all is against us, and if hee but stamp or hiss for an enemy, they presently

come

come against us, *Iſa. 5. 26.* *Jerusalem* was strongly fortified, and no man thought that ever the enemy could have entered it, *Lam. 4. 12.* And if Priviledges could ever have preserved a sinful people from ruine; *Jerusalem* had never been destroyed, for they had more Priviledges than all the people in the world besides. It was called the *Perfection of beauty*, and the *Joy of the whole earth*, and Gods own City, by way of eminency, *Pſal. 46. 4.* *Matth. 5. 35.* so famous was it for preaching, that it is called the *Valley of Vision*, *Iſa. 22. 1.* and they were called a people near to God, the holy people, that knew his Name, and were blest by him above all people. They had godly *Magistrates*, as *David*, *Hezekiah*, *Josiah*, &c. and zealous Prophets, as *Isaiah*, *Jeremiah*, *Ezekiel*, &c. and after, Christ and his Apostles. To them pertained the *Adoption*, and the *Glory*, and the *Covenants*, and the *Law*, and the *service of God*, and the *Promises*, theirs were the *Fathers*, and of them *Christ came*. These eight Priviledges the Apostle sets down together, *Rom. 9. 4, 5.* None better seated, none more strangely delivered, none had such signal Providences, and glorious Ordinances; all the world besides lay in darkness, they onely were a *Goshen*, a Land of light, Gods glory, his peculiar, his pleasant portion, and delight, &c. So that if any people under heaven might have been secure in respect of Priviledges, it was *Jerusalem*; yet they falling to *Atheism*, *Idolatry*, persecution of Gods Messengers, &c. they are become a desolation. *Sodom* was a beautiful place, like the *Paradise of God*, *Gen. 13. 10.* *Babylon* was the glory of Kingdomes, *Iſa. 13. 19.* yet both the one, and the other were destroyed for their lewdness and pride.

England is apt to boast of its Priviledges, and to tell what great things God hath done for us. With thankfulness it must bee acknowledged that God hath done great things for us indeed. Hee hath made us as hee did *Ephraim* here, the head of the Nations, when for our sins, wee might have been the Tayl. Hee hath set us above, when for our horrid Apostasies, and hideous Blasphemies, hee might justly have laid us beneath. Hee hath made us the terrour of the Nations, and given us Victory upon Victory, success upon success, and hath prospered us by Sea and Land, blessed us with the best Laws, and the best Land (all things considered) in the world; and as if all

this had not been sufficient for us, hee hath given us the word and the sword, *Moses*, and *Aaron*, Magistracy and Ministry, the best (I think) in the world. Besides the singular helps in Print, those excellent Tracts, both Polemical, and Practicall; compare but our large Annotations with the *Dutch* Annotations, and you will see what cause wee have to bee thankful in this kinde.

All these rhings make us deeply indebted to our God; but had wee ten thousand times more Priviledges than wee have, yet if wee walk not up unto them, and answer them with obedience, wee are an undone people. The greater our Priviledges, the nearer to Judgement, if wee abuse them. *Shiloh* was for a time priviledged with the Tabernacle, and the Ark, those visible pledges of Gods special presence and residence amongst them, but they abusing these mercies, were given up to Judgements, *Ier. 7. 12*. And if *England* go on in sinning, as it hath done of late, and proceed in its Hypocrisie, Blasphemy, Apostasie, Heresie, Witchcraft, Formality, Prophaneness, and abuse of Gods favours, &c. wee must certainly expect some sweeping judgement. It is not Priviledges, it is not Circumcision, nor Uncircumcision, it is not those outward Prerogatives, that make us acceptable to God, but a new creature, Gal. 6. 15. either new men, or no men in Gods esteem. Let us then become an holy people, and wee shall bee an happy people. Let us answer our Priviledges with self-denying hearts and lives, that as God hath done more for us, than for others, so wee may do more for him than others; that as hee hath given us distinguishing mercies, so wee may answer them with distinguishing manners, not living like the men of the world; Exod. 19. 4, 5. that the Lord may rejoyce over us to do us good, and may shew us yet greater things than these.

5 *Obf. Abuse of mercies, loseth mercies.*

God had done much for *Ephraim*, hee had not been to him a barren wilderness, or a land that was not sown, but hee brought him out of the wilderness, miraculously delivered him out of *Egypt*, freely adopted him for his own, planted him in a fat pasture, even a land flowing with milk and honey, gave him his Law, and sent to them many extraordinary Prophets; but they instead of exalting God, who had exalted them,

them, grew proud and insolent, forgetting the God of all their mercies, and confiding in Kings and Princes, kissing the Calves, and sacrificing to *Baal*, who could not save them, and then they dyed, *Hof. 13. 1. to 12.* when hee began to fight against God with his own mercies, and to abuse the health, wealth, and blessings which God had given him, to the dishonour of the donor, then hee lost his riches, strength, glory, Kingdome, and all. Then comes the *Assyrian* like an East-wind, and sweeps away all; before, his name was fruitfulness, but now God threatens them with empiness, barrenness, driness of roots, fruits, branches, springs, even the loss of all. As all the world had been witnesses of Gods special favour to them; so now they should be witnesses of their just confusion; when men honour not the Lord with their riches, but kiss their own hands, and sacrifice to their own Nets, when like beasts they bite the hand that feeds them, and crop the tree that shelters them, it is just with God to take all from them, *Hof. 2. 8, 9. Neh. 9. 7. to 25.* Wee have a large Catalogue of Gods singular mercies. *Verf. 26.* wee read how they abused those mercies, *vers. 27, 28.* wee read of Gods judgements on them for abusing those blessings. So *Psal. 106. 9, 10, 11.* wee see Gods mercies, *vers. 13. to 39.* wee have the abuse of them, and *vers. 40. 41, 42.* Judgements follow. It is usually seen, that where the Lord bestows the greatest mercies, there hee oft receives the greatest indignities; where hee gives most honour, there hee receives most dishonour. When *Jesurun* is fat and full, then hee kicks, *Deut. 32. 15.* *Ephraim* here was a son, and had all the privileges of a son, the greater was his sin to rebel against that God who had been so tender to him.

1 Hee had Dilection; when *Israel* was a childe God loved him, *Hof. 11. 1, 4.*

2 Direction; hee taught him how to go, and sent *Jonah, Amos, Hosea*, and other Prophets to instruct him, *Hof. 11. 3.*

3 Correction; as a father corrects his children for their good, so did God by *Ephraim*, *Hof. 5. ult. and 6. 1, 2.*

4 Provision; Fathers provide for their children, so did God

Reliqua numina sunt tantum nomina, nihil sunt, nihil possunt, nihil profunt. Tarnov.

Mortuus est civiliter quia amisit auctoritatem, & in varias calamitates incidit, adeo ut pro mortuo habitus sit, nullius pretii, nullarum virium, paulatim consumebatur, ac tandem penitus delebatur, Tarnovius in locum.

for Ephraim ; Hee made him fruitful amongst his brethren, and fed him in a large pasture, Hof. 13.6.

5 Protection ; hee was their King who saved them from their enemies, Hof. 13.10.

God hath done as great things for *England* (all things considered) as ever hee did for *Ephraim* ; hee hath been a tender Father to us, hee hath blessed us abundantly both in Church and State ; Hee hath broken the power and policy of many subtil *Achitophels* and great *Zanzumims*, Giants, and sons of *Anak*. Hee hath made Mountains a plain before us ; and though fierce men have rid over our heads, yet hath hee brought us through fire and water into a wealthy place. For *Englands* sake hee hath sent to *Babylon*, and brought down all their Nobles : Hee hath bound even Kings and Princes in chains, and their followers in links of iron. Hee hath made the wicked to bow before the good, and the evil at the gates of the righteous. No Nation so blessed of our God as wee, and no Nation that hath worse required the Lords blessings than wee have done, As hee hath loaded us with mercies, so wee have loaded him with Blasphemies, Heresies, Apostasies ; no favours can win us, no benefits binde us ; if God had been our deadly enemy, wee could not have acted more ignobly and dis-ingenuously against him than wee have done. It is a Miracle of mercy that hee yet continues his mercies to us, and that he hath not long ago stripped us naked, as in the day when wee were born, Hof. 2.3. Wee have rendred evil to the Lord for all his goodness to us ; and therefore wee may justly fear that evil should pursue us, Prov. 17.13. if hee shall bee punished that renders evil for evil to man, what shall bee done to him that renders evil for good, and that to his God who never did him hurt ? The good Lord humble us for all our ungrateful and dis-ingenuous walking before him, who hath been so good and gracious to us ; and grant, that at last wee may know and acknowledge the God of our mercies, lest an East-wind come and bereave us of all ; for though at present wee have peace and plenty ; and fresh springs of mercy round about us, yet God can suddenly dry up all our springs, and bring a plundering *Assyrian* from the East or West upon us (for those *Metaphorical* winds, as well as the *Natural* are all his servants) that shall quickly rob us of all our pleasant things. Let us

not therefore flatter our selves, and think that because at present wee have peace, therefore no evil shall come upon us; for if *England* go on to sin after the rate as it hath done of late years, adding drunkenness to thirst, sin to sin, and Heresie to Heresie, &c, The wrath of the Lord will certainly break forth against us, and then wee that would not serve him gladly and sincerely in the abundance of all things, shall bee made to serve in want and misery, that wee may know the difference between his service, and the service of men, *Deut.* 28.47,48.

6 Obs. *The Judgements of God are irresistible.*

Let *Ephraim* bee deeply rooted like a Tree, or well founded like a Tower, yet if ever this East-wind of Gods displeasure do arise, it will pull him up by the roots, blow him down, and carry him into Captivity, carry him into scarcity, carry him into infamy, yea carry him to death, and then to hell. If the Lord gives but the word of Command, hee hath winds in store to carry us into any of those sad coasts. Though great men are rooted in the earth like great Mountains (in their own conceit, and in the opinion of others) yet they are but like Tennis-balls in the hands of God, which hee hurles at pleasure which way hee pleaseth, as is excellently set forth, *Isa.* 22.18. with a word of his mouth hee can speak his enemies into confusion, hee can with more ease destroy them, than wee can crush a moth in our windows, or tread a worm to death under our feet. How easily and irresistibly doth a bar of iron break an earthen pot to peeces? *Psal.* 2.9. There is not the least creature but is too strong for us, if God set it on. Hee did not vex *Egypt* with Lions and Leopards, but with Grasshoppers, Frogs, Flyes, and Lice, to shew his Almighty, irresistible power, who can punish us by the most contemptible creatures. Thus hee slew *Popoleius* and *Harm* by Rats and Mice, *Hermonasles* was stung to death with Bees, Pope *Adrian* was choaked with a Flye, *Cassander* was eaten with Lice, *Antiochus* and *Herod* with Worms. Thus wee see Gods Omnipotency, and mans impotency, and must learn to fear him who is able to arm the least and weakest of his creatures and make it strong enough to encounter and conquer sinful man.

See how mercies abused increase wrath, *Babington* on *Gen.* 49.3.4. *Caryl* on *Job* 11.11.p.81. *Jenkins* on *Jude* 2.p.43.folio. *Manton* on *Jude* 5.p.257.

See more *Caryl* on *Job* 4.9. Obs. 1.p.5758

7 Obf. *Cruel enemies are Gods rod.*

They come not by chance, or of their own accord, but the *Assyrian* here is sent by God as the rod of his indignation against rebellious *Ephraim*; hence hee is called, *The wind of the Lord*, as being more immediately sent by him. So *Isa. 10. 5, 6, 7, 15*. The *Assyrian* is called Gods Rod, Staff, Axe, Saw, with which God chastiseth an hypocritical people; they can do nothing without a hand to move them. There is no evil in this kinde, but it comes from God, *Isa. 42. 24, 25*. and *45. 7*. and *54. 16*. *Amos 3. 5*. *Jer. 51. 20*. *Lam. 3. 1, 37*. *Hab. 1. 6*. Hence *Nebuchadnezzar* the King of *Babylon* is called Gods *Servant*, *Jer. 25. 9*. whom hee employed in his service for the correction of his people, and the wicked are called his *Sword*, *Psal. 17. 13*. As the winds natural, so the winds metaphorical, are all at Gods command, sent by him as Executioners of his wrath upon a sinful people, *Lev. 26. 25*. *Ezek. 14. 17, 22*.

Quest. *But how can it stand with the Justice of God to use such wicked, blasphemous Instruments?*

Ans. Hee that brings light out of darkness, and good out of evil, can make good use even of the sins of men: As a wise Physician can so order poyson, that it shall become a medicine, and can expel poyson by poyson; so the most wise God can extract good out of the actings of those evil ones, and what they intend for evil, hee by his over-ruling Providence disposeth unto good.

For the clearing of this, wee must take notice of a fourfold act of God in the actions of wicked men.

1 There is an act of *Inspection*, whereby hee seeth all that is done, *Job 34. 21, 22*. *Psal. 94. 7, 8*.

2 Of *Permission*, whereby hee doth actively suffer that to bee done, which hee hath power to hinder, *Psal. 89. 40, 41, 42*.

3 Of *Limitation* or restraint, whereby hee keeps in the wicked so, as they cannot do any thing more or less than hee will have done, *Gen. 20. 6*. *Job 1. 12*.

4 Of *Direction*, and *Order*, whereby the evil actions of wicked men (which are in themselves evil) are by his most wise disposing, and over-ruling providence, turned unto good, *Gen. 45. 5, 7, 8*. and *50. 20*. *Act. 2. 23, 24*. *The Devil, Judea*

Pilate, and the Jews had ends of their own in crucifying Christ, but God had an end above their end, and a plot above their plots, to which all their plots (though against their intents) were subservient. They did fulfil Gods Decrees against their wills.

Quest. But if they do onely that which God fore-seeth, permitteih, limiteth, and disposeth, how can they bee said to sin, and why doth God punish them since they do his will?

Ans. Because they do it not in obedience to God, but out of malice, covetousness, and self-ends, &c. what ever they pretend, yet they intend nothing less than the doing of Gods work, and the fulfilling of his will; but their end is to satisfie their lusts, and to enlarge their borders by the conquest of Countries, and the spoils of the people, *Isa. 40. 7.*

1 This may fear us, since in war wee have not to do with men onely, but it is God who is mighty in power, and terrible in judgement, that comes against us: If wee had onely to do with Potsherds of the earth, wee might make some resistance, but when the Creator shall come against the creature, Omnipotency against impotency, who can stand? *Isa. 45. 9.* Hee is the Lord of Hosts, and if hee bee against us, the Hosts of heaven, and the Hosts of earth are against us also.

2 This may comfort us in the midst of all our sufferings by the hands of cruel men, that yet they are but Gods Rods to chastise us for our good. Even they are his servants, and can do nothing without a Commission from our Father, *Joh. 19. 11.* They cannot curse where God doth not curse, *Numb. 23. 8.* The very Devil their Master is chained and limited, and cannot devour whom hee will, but onely whom hee may, i.e. Whom God permits him to devour. Wee are apt, like Curs to bite the stone, and not look at the hand that threw it, whereas wee should alwayes look at the hand of God in all our distresses (what ever the Instruments bee) then wee shall bee dumb and silent, when wee see that it is God that hath done it, *Joh. 1. 31. Psal. 39. 9. Gen. 50. 20. 1 Cor. 10. 13.* The wicked are but Gods Scullions to cleanse us, his Files to turbinish us, and fetch off our rust, his Milners to grinde us, and make us fit Manchet for our Lords use. The *Caldeans* were cruel persecuters, yet the Lord sends his people into the

*Vel robur besti-
um apud De-
um.*

the land of *Caldes* for their good, hee makes them to learn that many times in *Babylon*, which they would never have done in *Sion*, *Jer. 24. 5.* God can make a Treacle of these Vipers, and can dispose the worst things to his peoples good, *Rom. 8. 28.* their very persecutions shall spread the Gospel, *Act. 8. 1. Philip. 1. 12, 19.*

So that in some sence wee are beholding to our enemies, for they make us better.

3 It may comfort us, that when those Rods have done their work, themselves shall bee burnt, *Isa. 10. 24, 25, 26.* after *Pharaoh* had done Gods work on *Israel*, God drowns him. After the *Assyrian* had done Gods work upon his people, the *Babylonians* come and destroy him, and his flourishing Empire, *Nahum 1. 2, 3.* God suffers them for a time to vent their sin and malice, that his Justice may bee the more apparent in their downfal.

8. Obf. Sin bereaves us of our most pleasant, precious, and desireable things.

Jer. 15. 13. and *20. 5.* *Isa. 39. 6.* and *64. 11.* where the Church complains that all her pleasant things lay waste. 1 See the generality of their loss, not some, but All; All their Treasures, all their Princes, all their Palaces, all their Riches, all their Cities, sin had ruined, All, All, All. 2 Here is their propriety in them, Our pleasant things. To see another suffer, it may affect us, but not so deeply as when wee our selves suffer. 3 See the excellency of the things they lost, they were pleasant and desireable things. To lose base contemptible things doth not so much trouble us, but to lose our choyest things goes near us. 4 Which aggravates all, Here is 1 Conflagration, our holy and beautiful house is burnt with fire. 2 Devastation and desolation, All is laid waste.

So long as *Ephraim* was *Ephraim*, i.e. faithful and fruitful, hee flourished, but now that hee had forsaken God, God forsook him, and sets in an East-wind that destroyes all. Hee that before was famous, and the head of the Tribes, as now, since hee hath found out falshood, and new lights, and new Gods, become infamous, and the footstool of the Tribes. *Hos. 13. 8.* When *Ephraim* spake trembling, hee exalted himself in *Hrael*, but when hee offended in *Baal*, hee dyed; q.d. when *Ephraim* spake trembling, or with trembling (as it is in the fountain)

tain) that is, was afraid of sin. Or 2. *When Ephraim spake, there was trembling*, i. e. hee was once very awfull to the rest of the Tribes; so as when hee spake, the rest of the Tribes were ready to tremble. But when once hee fell to Idolatry, and worshipped *Baal*, hee lost his Reputation, and no reckoning was made of him. Hee that before was formidable, is now become contemptible both with God and man, at home and abroad. Now every paltry adversary tramples upon him without controule, as the fearful Hare on a dead Lion. Wicked *Ahab*, that had sold himself to wickedness, see how *Benhadad* the King of *Syria* insults over him, 1 *King* 20. 34. *Thy silver, and thy gold is mine, thy wives also, and thy children, even the goodliest are mine;* and the King of *Israel* answered, and said, *My Lord, O King, according to thy saying, I am thine, and all that I have.* Look how the worried Cur falls upon his back, and turns up all four, as craving quarter, so did this sordid Idolater crouch to his enemy, when God was departed from him, hee was even as a dead carcass. Whilst *Israel* kept close to God, and walked in his way, neither *Balak*, nor *Balaam*, neither the Devil, nor his Agents, could by their Inchantments hurt them; But when by the wicked counsel of *Balaam* they were incited to sin against God by committing Whoredome with the daughters of *Moab*, then Gods wrath brake forth against them, and they dye for it, *Num.* 25. 1. and 31. 16. Hence a Heathen could say, *It is our sins that weaken our Armies, and make them flye before their enemies.* As all good is in God the chiefest good, who is therefore called a Sun for consolation, and a Shield for protection; and the God of all comfort both inclusively and exclusively, *Pf.* 84. 11. 2 *Cor.* 1. 3. So all the evil in the world may bee seen in sin, which is the chiefest evil, as poverty, sickness, war, death, hell: *It is sin that dries up all our springs, stops our fountains, spoys our Treasures, and robs us of all our pleasant things; our pleasant land, our pleasant food, our pleasant rayment, our pleasant houses, pleasant children, Sin, Sin, Sin, bereaves us of them all.* God turns a fruitful Land into a wilderness for the wickedness of such as dwell therein, *Psal.* 107. 34. and therefore when any thing goes amiss with us, wee should search for the sin that hath done us the mischief, finde out the *Achan* that hath caused the trouble, finde out the *Jonah* that hath raised

Terror, terror & tremor erat
i. e. *populus eius*
reverebatur,
quia ad summam
dignitatem
elevatus erat. Rivet.

Notris peccatis
barbari fortes
sunt, notris
peccatis Roma-
nus superatur
exercitus.
Omnia bona
sunt in summo
bono.
Omnia mala
sunt in summo
malo.

the storm, do justice on the one, and drown the other, and wee shall have peace. Wee should slay that, which otherwise will slay us, and ruine iniquity, which ruines our houses, lands, wives, children, all. It is this enemy that robs us of our health, wealth, peace, plenty, Ordinances, Magistrates, Ministers, and all our comforts.

Object. *Wee will bide our Treasures that none shall finde them.*

Ans. There is no hiding of your selves, or substance, when God pursues, *Jer. 11. 11. The wind of the Lord will peirce into the most secret places, and finde out you, and all your hid treasures, Psal. 21. 8. and 139. 7, 8, and Isa. 13. 16, 17. Amos 9. 2, 3, 4. God hath those that watch for your riches, Jer. 4. 16, 17. and greedy Souldiers that shall search for your hid treasures, Isa. 10. 13, 14. and 45. 3. Obad. 6.*

Let us then wean our hearts from those flying, fading, transitory things. What the Prophet said of riches, *If they increase, set not your hearts upon them;* may bee fitly applied to all creature comforts, if friends increase, set not your hearts upon them; if children increase, or honours, or armies, or pleasant habitations, &c. yet set not your hearts upon them, but look upon them as things that have wings to flye from us in our greatest need. Lye loose therefore in your affections to all earthly enjoyments, that so when ever the Lord shall call for them by fire, sword, or any other way, it may not trouble you to part with them; make not Idols of them in over-loving them, lest you lose them. It is great folly greedily to lay up treasures for wee know not who, *Psal. 39. 9. Jer. 17. 11.* it may bee for an enemy, as Ephraim here; little did hee think that the mercifless *Assyrian* should bee enriched with his labours, and that the men whom their souls hated should bee masters of all their desireable and pleasant things.

2 Since earthly things are so uncertain and fading, *Lay not up for your selves treasures on earth, where moths corrupt, and thieves break thorow and steal, but lay up for your selves treasures in heaven, Matth. 6. 20, 21.* Lay out your estates for God, his truth, his cause, his people, and the spiritual good of you, and yours. This is to lay up treasures in heaven. Get grace, that is durable riches which will never leave you,

See the Vanity
of the creature
in my Com-
ment on
2 Tim. 3. 2.
p. 38.

See more fully
in Trapp on
Mat. 6. 19, 20.

and that better part which shall never bee taken from you.



VERSE 16.

Samaria shall become desolate, for shee hath rebelled against her God, they shall fall by the sword, their Infants shall bee dashed in peeces, and their women with childe shall bee ripped up.

THis Verse contains the end of the Sermon, and ends the Chapter, and therefore those Interpreters do ill, who make it to begin the next Chapter, when this Verse fitly coheres with the precedent Verse; there the Prophet shewed how they should bee *plundered*, and lose their *goods*, here hee tells them how they should bee *butchered* and lose their *lives*. So that the Prophet doth not here begin any new Sermon, but onely confirms what hee had spoken before of the destruction of *Samaria*, and the overthrow of the whole Kingdome. So that the words are a clear exposition of the former families, and a conclusion of the Sermon. Wherein wee have,

1 The dismal downfall of *Samaria*, *Samaria shall bee made desolate*. The Prophet labours to awaken them by fore-telling the greatness of their punishment.

2 Here is the meritorious cause of this sad destruction, *viz. her rebellion, For shee hath rebelled against her God*. So that shee hath no cause to complain of God, as if hee dealt hardly with her, for her own rebellion is the true cause of her destruction, and her great provocation hath brought this upon her, as the Church in the^e like case complains, *Lam. 1. 18. The Lord is righteous* (in sending sword, plague, and famine upon us) *for wee have rebelled against him*.

3 Here is the Accent or Aggravation of this their Rebellion, it was not against man, but it was against God, yea against *her God* in Covenant, who had been so good and gracious,

Teosham desolabitur, from asham desolari, devastare, perire, peccare, quia peccatum est desolationis causa. 2. Lap. V. Leighs Cris. Sin V. Asham.

Bea la hee, in Deum suum, Emphatic ad idcirco, hoc pro-

R. ver.

cious to her both in Temporals and Spirituall, yet Hee most ignominiously casts off him, and prefers the Calves before him, *Hof. 13. 2.*

4 Here is set forth the kinde of their destruction, or what manner of death they shall dye, and that is by the Sword, *They shall fall by the Sword.* They shall not onely lose their Treasure, and their Land, but their Lives also. Hee sayes not, *All shall fall*, but indefinitely, *They shall fall*, i. e. many of the Inhabitants of *Samaria*, and of the Kingdome of *Israel*, shall bee slain by the *Assyrian*.

5 The better yet to awaken them out of their security, hee sets forth the rage of the *Assyrian*, with its Aggravations, and tells them yet further, *That their children should bee dashed in peeces* against the walls and stones, and their women with childe should bee ripped up. They should not onely dye themselves, but their little ones also should perish with them.

Samaria shall become desolate. *Samaria* was at first a City of *Syria*, built by *Omri* King of *Israel*, who bought the hill thereof from *Shemer*, and so from him it was called *Samaria*, *1 King. 16. 24.* It was the Royal City, even the chief City of the Kings of *Israel*, where they kept their Court, and had their special residence, there they reigned, and there they were buried. This was the Metropolis, and Mother-City: All the other Cities of the Kingdome of *Israel* were called the Daughters of *Samaria*, *Ezek. 16. 46, 55.* In *Augustus Caesars* time it was called *Sebaste*, and not long after it was totally ruined. And here let it bee noted once for all, that when the Prophets speak of the ten Tribes onely, sometimes they call them *Samaria*, sometimes *Ephraim*, and sometimes *Israel*, *Joseph*, *Jezreel*, *Bethely*, *Beth-aven*; but when they speak of the two Tribes, they usually do it under the name of *Judah*, *Jerusalem*, *Benjamin*, and the house of *David*.

2 *Samaria* was a populous, strong, well fenced, fortified, furnished City, there were Horses, Charrers, Arms, and Ammunition, all things for defence, *2 King. 10. 1, 2.* It was every way well prepared to hold out against an enemy, as appears by the three years siege of that potent enemy which lay against it; yet notwithstanding all her fortifications, *Samaria*

arbs amplissima
at quam viginti
pediorum am-
bitum compre-
hendisse existi-
munt; cum arte
tem natura loci
munita.

shall bee made desolate, because of her sin; Samaria is here put for the Inhabitants of Samaria, viz. the Israelites, and synecdochically it is put for the whole Kingdome of Israel as distinct from the Kingdome of Judah. The Prophet names onely Samaria, because it was the prime City, and all the rest were taken before; there was none left but Samaria; and sin brings down that also. This City was twice besieged, first by the Syrians in Ahabs time, 1 King. 20. 1. and 2. 6. 24. and now by the Assyrians. Phul and Tiglath-pileser had before molested Israel, 2 King. 15. 19. 29. and now comes Salmaneser a third King of Assyria the Church shall never want enemies, especially when shee rebels against God) hee besieges Samaria in the dayes of Hoshea the last King of Israel; hee takes it, and carries the inhabitants into Captivity, from which they never returned, but were totally rooted up, having continued from Jeroboam their first King, about two hundred and sixty years, about the year of the World 3230, and before Christ, about seven hundred years.

Because shee hath rebelled against her God.] The Lord had used all means to reclaim them, his Spirit had long driven with them in the Ministry of those Prophets which hee had in compassion sent amongst them, as Jehu, Semaiah, Azariah, with Elijah, Elisha, Joel, Jonah, Amos, Micah, and specially this our Prophet Hosea, how plainly doth hee tell them (throughout his Prophecies) of their Idolatry, Apostacy, Ingratitude, and of those judgements which were coming on them for these sins? yet nothing will work upon them, but they persist obstinately in their sins, and therefore the Lord resolves to pour out his fury on them. Since they had imbibtered his soul with their sins, Hos. 12. 14. and given him gall, who had given them honey, and gave him wormwood for his milk, therefore he now resolves to send on them bitter punishments.

They shall fall by the Sword] i. e. They shall dye by the Sword, so the phrase is frequently taken in Scripture, as Lev. 26. 7, 8. Numb. 14. 3, 43. 2 Sam. 1. 12. Psal. 78. 64. Ezek. 5. 12. Hos. 7. 16.

Their Infants shall be dashed in peeces] This sets forth the great rage and fury of the barbarous Assyrians, and withall implies the greariness of Samaritanes sin, which provoked God to so great wrath. They should spare neither old nor young,

Meton, subjecti, locus pro incolis.

Samaria, i. e. totum regnum Israelis ab Assyria evenietur. Luther.

Myrtha & Morab significans rebellare, apostatare, exacerbare, & ad amaritudinem concitare. Ruth 1. 20. Lam. 1. 18.

Cadit & Ripeus justissimus unus, Qui fuit in Teucris. Virg.

Gnolab, puer, parvulus, recens ablatus.

no mercy should bee shewed to women or children, no sex, no age should escape unpunished. Their little infants and sucklings (which usually are spared for their innocency and ignoscency) yet now shall bee dashed in peeces. Souldiers use to shew mercy to women and children, unless they bee sorely provoked; the *Assyrians* had besieged *Samaria* three years, and therefore they dealt the more severely with them. Fenced Cities use to hold out long, but when they are conquered, they use to pay for it. Of such kind of ferity and brutish inhumanity we read, *2 King. 15. 16.* where the Tyrant *Menahem* ripped the Infants of *Tiphzal* out of their mothers bellies, because their fathers opened not the gates unto him; yet this doth not excuse the malicious cruelty of wicked men who despitefully slay the godly with their seed, such cursed *Edomites* shall surely and suitably pay for it, *Ps. 1. 37. 7. Amos 1. 13.* the *Assyrians* that had dashed in peeces *Ephraims* children, had at last by way of retaliation his own so served, *Nahum 3. 10.*

The summe of all is this, q.d. O people of Israel, I have often told you what you will not believe, viz. that your destruction is near; and therefore now know, that whether you believe it or not, yet God will certainly and suddenly execute what hee hath decreed, and fulfil what hee hath spoken by mee; neither have you any cause to complain of cruelty in God, since it is your own rebellion which hath brought this judgement on your own heads. There hath been no means wanting on Gods part to do you good, hee hath sent his Prophets rising early, and coming late unto you. Hee would have cured you, but yee would not bee cured, and therefore now yee shall never bee purged; but your chief City, with the Regions round about it, shall bee made a desolation, your men shall fall by the sword, yea your women, and little children shall dye without mercy.

OBSERVATIONS.

1 God usually warns before hee smites.

Hee sends *Hosea* to tell them before, *Samaria* shall bee made a desolation. Hee speaks before hee strikes, and denounceth judgements before hee executes them. Seldome doth hee send any great judgement against his own people,

but hee tells them of it first. Hee lightens before hee Thunders, shoots off his Warning-peeeces, before his Murdering peeeces, and hangs out the white flag of mercy, before the black flag of destruction. Hee deals not with us as one did with *Diogenes*, who first brake his head, and then bid him take heed. Nor like the Canon, that first kills, and then makes the report. But hee first admonisheth us to repent (as hee did the seven Churches of *Asia* before their destruction) else hee tells them hee will come against them, *Rev. 2. 5.* Hee first cuts men down with the sword of his mouth, *Hos. 6. 5.* before hee cut them down with the sword of his hand. Hee first blows the Trumpet (and commands men so to do, *Deut. 20. 10, 11, 12.*) before hee sends the sword, *Hos. 5. 8, 9. 2 Chron. 36. 14, 15. Jer. 7. 25. and 26. 18. Amos 4. 11. Joel 2. 1. Zeph. 2. 1, 2, 3.*

1 Sometimes God warns by *extraordinary and immediate revelation*. Thus hee warned the wise men that came to Christ, not to go to *Herod*, but to return to their own Country another way, *Mat. 2. 12.*

2 By prodigious *signs and Comets*. These are the usual fore-runners of some judgement approaching. They have a *Voyce* as well as the Word, *Exod. 4. 8.* if they will not hearken to the *Voyce* of the first sign, yet they will beleieve the *Voyce* of the second. Christ tells us, that before the destruction of *Jerusalem*, there should bee many fearful sights and signs, *Luke 21. 11, 25.* And *Josephus* affirms, that before its destruction, for a whole yearspace there appeared a Comet like a Sword. Before our *German wars*, there appeared that blazing Comet, 1618.

3 By his *Ministers*, *Ezek. 33. 3, 7, 8.* Thus hee warned the old world, an hundred and twenty years, by the preaching of *Noah*, before hee drowned it, *Gen. 6. 13.* Before the destruction of *Jerusalem*, hee sent Christ himself and his Apostles to call them to Repentance.

4 By his *lesser Judgements*. First, Hee comes as a *moth*, which eats one thread now, and another anon, and without any noise devours all. 2 As a *Worm*, or *rottenness*, which eats out the heart of the strongest Oak. 3 If that will not do, there lyes a *Lion* that rears all in peeeces without resistance. *Hos. 5. 12, 14.*

See eight Voy-
ces by which
God warns
England, in
that elaborate
Sermon of Mr
Calamy on Jer.

18.8. preached 1641. Mr. Gatakers Sermon on Heb. 11.7. Mr. Greenhil on Ezek. 9.1.p.205.
and my Comment on 2 Tim. 3.1.p.6,7.

*Penas minatur
ne penus in-
ferat*

*Calamitas di-
citur ventura
ut agente po-
pulo penitenti-
am non veniat.
Hietom.*

5 By his *Rods on others*, as on the *Palatinate* and *Savoy*, &c. so hee sent the *Jews* to *Shiloh*, Jer. 7. 12. also by taking away eminent Magistrates and zealous Ministers, *Isa.* 3.1. to 6.

6 By the *Motions of his Spirit*, hee knocks at the door of our hearts, and warns us to return, *Rev.* 3.19.

And this hee doth 1 *In mercy to his people*, that they might prepare to meet him, and so prevent his Judgements, as those that beleaved the threatening of the Hail, housed themselves and their Cattel, and so were saved; *Exod.* 9.18, 19, 20, 21. Hee deals not with us like an enemy, who surprizeth his adversary unawares; but like a faithful friend hee tells us of the storm approaching, that wee might hide our selves from it, 2 *Chron.* 12.6, 7. *Job* 22.29. *Psalm* 3.16.

2 For the *manifestation of his Justice upon the wicked*, who shall bee made inexcusable in that they had such fair warning given them; but they would not take it. *Nimrod* at the preaching of one *Jonah* repented and escapes; the Lord bee merciful to *England*, how many hundred of *Jonahs* have wee had to call us to Repentance, and yet wee turn not, but fall away more and more? It is a sad aggravation of mens sins, and puts a sore sting into mens troubles, when conscience shall flye in their faces, and say, Thou wast foretold of such Judgements; and forewarned of such and such miseries, but thou contemnedst the voyce of thy Teachers, and didst set at nought all their counsels; and therefore now thou must expect no more pitty or patience from God, but mayest justly expect that hee should fulfil the word which hee spake by his servants against thee.

Let then his warnings win thee, and his patience, and long-suffering lead thee to repentance. Let not his admonitions bee alwayes lost upon thee. Bee not still secure and senseless like *Lots* sons in *Law*, who when hee warned them of danger approaching, hee seemed as one that mocked and teased with them, *Gen.* 19.14 but how soon did they finde that hee was in earnest? So *Isa.* 5.19. they mocked at the Prophet that told them of Captivity and Judgement, and bid him let them see the

the things hee spake of, and so they did to their sorrow; and is it not so in our dayes? when wee tell people of judgement approaching, and ready to cease upon them, they look upon it as some vain dream, or melancholy fancy, till they bee made to feel the contrary. See how dreadfully God threatens such secure unbelieving sinners, *Deut. 29. 19, 20, 21.*

Without faith all warnings are ineffectual. It is onely *Noah* that by faith feared and built an Ark that was saved both hee and his household, *Nob. 11. 7.*

3 *Obf. The Ministers of God must apply the word to their people.*

The Prophet preacheth at *Samaria* against the sins of *Samaria*, and tells them to their faces, that for their rebellion they shall bee made a desolation. Thus did all the Prophets, they made *Jerusalem* to know her abominations, *Isa. 58. 1. Ezek. 16. 2.* So did Christ himself apply the word particularly to his hearers, *Matth. 11. 21, 23,* and *23. 37, 38. Job. 4. 17, 18.* So did the Apostles, *Act. 2. 36, 37.*

This is the onely way to convince and convert men; what is spoken generally to all, few will apply unto themselves, *Quod dicitur omni, dicitur nulli.*

Be not then offended at the plain and powerful preaching of the word. A plaster that is not applied, will never heal. A Minister shall never profit his people, till hee apply the word to their particular cases. Those whom the Lord intends for conversion, by his Spirit hee sets the word so home upon their hearts, that they think the Minister knows all their secret thoughts, &c.

3 *Obf. Judgements seldom go alone.*

Ephraim was plundered before, but now hee must bee butchered; before hee lost his goods, now his life must go, which is more precious than all pleasant things, *Job 2. 4.* How oft do wee read of Sword, Plague, Famine, those three Arrows of God shot together against a rebellious people? *Ezek. 14. 22.* As sin seldom go alone, so neither do judgements. See what a conecration and chain of judgements is set down together, *Deut. 28. 15, 16, &c.* God wants not variety of judgements to inflict upon a sinful people, that they may know what a sad and bitter thing it is that they have provoked him. *Pharaoh* had ten Plagues one after another. The Trumpets, and

See *Greenhill*
Ezek. 17. p.
427.

See more at
large in my
Com. on 2 Tim.
4. Obf. 2. p. 421

the Vials in the *Revelations* came not single, but by sevens, bringing in mischief upon mischief, and plague upon plague, till hee had consumed them. See *Deut.* 31. 17. *Jer.* 51. 31, 32.

4 Obs. When lesser Judgements do not mend a people, God usually comes with greater.

If plundering will not mend Ephraim, desolation shall end him, *Hos.* 5. 12, 14. When Chederlaomer had plundred Sodome, and that did not better them, *Gen.* 14. 11. at last comes fire from heaven and consumes them, *Gen.* 19. When gentle Physick will not work out the peccant humour, the Physician applieth stronger; if gentle correction will not mend our children, wee double our strokes. If one beating will not mend a people, God will plague them yet seven times more according to their sins, *Lev.* 26. 21, 23. *Isa.* 1. 5. *Jer.* 5. 3, 6. When no judgements will work upon Pharaoh, then hee is drowned. When temporal judgements do not mend a people, hee sends them to eternal. It is an ill sign when men bee incorrigible under judgements, and are the worse for beating, *Isa.* 9. 13. Ahaz had a brand set upon him, to warn all others to take heed of this sinning sin, *2 Chron.* 28. 22, 23. In the time of his distress hee sinned yet more against the Lord; This is that King Ahaz. That King, it is emphatical; i. e. that wicked, infamous, irreligious King, who sacrificed to the gods of Damascus that smote him. What madness is this to serve such as beat them for their pains, and ruine their servants; for so it follows, They were the ruine of him, and of all Israel.

Desperate sores must have desperate cures. Hard knots must have hard wedges; Fishes are beaten out with a staff, but the Cummin must have a rod, *Isa.* 28. 27. When the Lord had used all means to bring Israel to repentance, hee had sent blasting, plague, famine, and sword upon them, and yet they were impenitent, *Amos* 4. 6. to 11. hee comes in the 12. verse to tell them that now hee would deal more sharply and severely with them. Therefore now, Thus will I do unto thee, i. e. Thus terribly, thus dreadfully, in a more fierce and furious manner than ever; therefore now prepare to meet

See more in B.
Babington on
Exod. 11. 1 p.
211, 222, 223
fol.

*Quid sit salu-
tus sacer, ut
dum ad singu-
la panarum*
Hieron.

genera pendunt incerti, penitentiam agant, ne inferat quae miratur.

him who is coming towards thee, before hee come to thee. There is no meeting him in a way of opposition or rising up against him (for who ever hardened himself against God and prospered?) but meet him in a way of humiliation and repentance with prayers and tears, dispatch those messengers to meet him on the way whilst hee is afar off, that you may prevent the execution of Gods wrath. A Lion will not seize on a yeelding prey; the bending reed is preserved, when the stubborn Oak is pulled up by the roots, *Isa. 2. 11, 12. &c.* By this means wee shall either remove the judgement, or get it sanctified, so as all shall bee for good unto us, or else God will take us away, as he did *Josiah*, before the evil comes. Wee shall escape those trials wee cannot bear, and bee inabled for to undergo those trials which wee cannot escape.

5 Obs. *Eminent places oft-times are eminent in sin.*

In great Cities usually there are great sinners. *Jerusalem* was a great City, and what great abominations were in it; there was murder, oppression, bribery, prophaneation of Sabbaths and holy things, *her Princes were roaring Lions, her Judges ravening Wolves, and the Priests did violence to the Law, Ezek. 22. per totum.* *Babylon* a famous, wealthy, populous City, yet full of cruelty and pride, full of Witchcraft and Fornication, both corporal and spiritual, *Jer. 50. 31, 32, 33, 36, 38.* The Cities of *Sodom* and *Gomorra* were full of crying sins, as pride, idleness, gluttony, inhumanity, and notorious uncleanness; and here in the Text *Samaria* was full of Idolatry and rebellion against God, *1 King. 13: 32. Isa. 10. 10, 11. Hos. 8. 5.* the lesser Cities were called the Daughters of *Samaria*, *Ezek. 16. 46:* and those were like their Mother. Great Cities have great influence upon their neighbour Towns; if they bee Idolatrous, superstitious, riotous, proud, prophane, so will the places round about them bee, if great *Babylon* bee an Harlot, shee will quickly bee the Mother of more Harlots and abominations, *Rev. 17. 3.* Wee should not therefore desire to live in such populous places (unless wee bee called by God to them, for then hee will keep us, as hee did *Lot* in *Sodom*) but to go live in them without a call, onely for pleasure, or to see fashions, &c. is a sore temptation. Wee see Travellers that go to such great places to see fashions, return oft-times infected both in body and soul. So true is that of One;

Mittamus preces & lachrymas cordis legatos, Cyprian

Nunquam inter homines fui, quin minor homo reddi.

6 Obs. Such places as have been eminent for sin; usually are eminent for punishment.

As wee see in the old world, *Sodom*, *Jerusalem*; and *Samaria*, here for her sin, is made a desolation, *Mic. 1.6*. When sin grows general and National, it brings National judgments, *Isa. 8. 18*. *Jer. 11. 9, 11*. *Hos. 4. 1, 2, 3*. When all *Israel* transgressed the Law, no wonder if the curse come upon them; *Dan. 9. 11*. Many think to escape the better because they have so many companions, when the more general the sin, the nearer to judgement. If all Nations sin, all Nations must have the cup of Gods wrath given them, *Jer. 25. 15*. *Mal. 3. 8, 9*. It is as easie with God to destroy a world of men, as one man, they are all but as a drop, and a little dust to him, *Isa. 40. 15, 17*. Multitudes of sinners increase wrath. When the *Jews* assembled themselves by troops into the Harlots houses, then God would pardon them no longer, *Jer. 5. 7, 8*. The more wicked the times and places are that wee live in, the greater our praise will bee if wee bee godly. To bee good

Asiam nunquam vidisse nulla laus est, verum summa laude dignum si quis pie & pudice in Asia vixerit. Vixit Noab non etate una, sed multis; non cum bonis, sed cum hominibus corruptissimis. Junius.

in good times and places, an hypocrite and formalist may bee; but with *Lot* to bee good in *Sodom*, and *Job* in the Land of *Uz*, and with *Noah*, *Gen. 6. 9*. and *Elijah* to bee righteous and zealous in the midst of an unrighteous and perverse generation, that is praise-worthy indeed, and argues much sincerity. It was the commendation of the Church of *Perigamus*, that

she professed Christs Name where Satan had his throne, and did not deny him in the days when Antipas his faithful Martyr was slain, Rev. 2. 12, 13. Flye sin then which brings destruction, not only on the sinner, but also on the very Towns, Cities, Castles, and places where they dwell. As God hath promised that peace and prosperity shall bee in the dwellings of the righteous, *Job 5. 24*, and *8. 6*. *Prov. 3. 33*. and that hee will make a hedge about them, and all that they have, to preserve them from robbery, fire, molestation by evil spirits, and other calamities, *Job 1. 10*. So on the contrary, sin makes a man naked, and exposeth him, and all that hee hath, to the curse of God. Hee will destroy the very dwellings of Idolaters, Swearers, Cursers, Bribers, &c. *Job 12. 6*. and *15. 34*. *Zeph. 1. 4*. The wicked-

wickedness that hath been practised in the great houses and Castles of this Land, hath laid so many of them in the dust, and wee may look to bee brought yet lower; wee have brought God low in our judgements, low in our affections, low in our actions, low in his Ordinances, low in his Vicegerents and Ambassadors; and therefore it is just with God to lay us low, and to debase us, who have so many wayes debased him.

7 Obf. *No Fortifications can preserve a sinful people from ruine.*

Let them make walls as high as heaven, and ditches as deep as hell, yet if sin reign within, it will bring all down. It is not a Fleet by Sea, nor Forces by Land, it is not a Magazine of Treasures, nor an Arsenal of Armour, that can preserve a wicked Kingdome from ruine. As Samaria was a well fortified, so it was a rebellious, Idolatrous, sinful place, and this brought it down, *Ezek. 16. 46.* and *23. 4. 5.* *Hos. 7. 1.* *Amos 3. 9. 10.* *Mic. 1. 5. 7.* though it were strongly fortified both by Art and Nature, and very large, about three miles in compass, yet Samaria's sin was Samaria's ruine. Nimveh was a populous, antient, great, strong, wealthy City, yet her great sins laid her in the dust, and made all her strong holds drop like ripe figs with little ado into the mouth of the *Caldeans*. *Babylon* a most ancient, ample, wealthy, well fortified, potent, populous, pompous City, yet abounding with sin, all her power, and policy could not keep her from ruine. *Jerusalem* that strong City, encompassed with Mountains, Towers, and Bulwarks, fortified both by Art and Nature, and so powerfully protected by the Lord himself for many years together to the admiration of all the world, that it was judged invincible, *Lam. 4. 12.* *The Kings of the earth, and all the Inhabitants of the world would not have believed that the enemy should have entered into the gates of Jerusalem,* yet *Jerusalem's* sin was *Jerusalem's* ruine; and therefore for her sake, let none confide in Cities, or any Priviledges whatsoever. Wee are apt in our distresses to run to well-fortified places, but in vain is salvation looked for from those creature-confidences, if the Lord help not, how should these help? This is to forsake God the fountain of living waters, Almighty, and All-sufficient, a present help in trouble, and to go to Cisterns,

broken

V. Ravanel in
V. Babylon.

broken Cisterns of creature-comforts, that will fail and forsake them in a time of trouble.

8 Obs. *Sin is a bitter thing.*

Samaria hath rebelled or bittered (as the word is in the fountain) God, and provoked him to anger most bitterly by her sin, *Hos 12.14.* *Ephraims* sins were bitter to God, yea they were bitterneesses in the abstract, and in the plural number also. This may discover to us the curled nature of sin, and the iniquity of our iniquities, which turns Gods sweetness into bitterneess, his patience into wrath, and his bowels into wormwood. If any thing can sadden God, and imbitter his soul,

Iritavit Ephraim Deus (Tameruim) amaritudinibus, vel in amaritudines, i. e. ad iram amarulentam provocavit eum Idolis suis, quæ & Deo, & cultoribus suis amaritudinem affecerunt. River.

it is sin. To see every base lust preferred before him, to see Satan in the Throne, the heart, and the Spirit of God kept out, must needs imbitter his Spirit against us. The Lord that made heaven and earth, and sustains the Pillars of it, yet never complains of that burden, but sin is such a burden, that hee oft complains of that as tyring him out. *Isa 1.14 24. & 43, 24.* *Amos 2.13.* and the bitterneess thereof is as gall, which hee cannot indure, *Deut. 32.32.* God is all love and sweetness, and would not deal thus bitterly with us, did not our bitter sins provoke him to it.

Sin is bitter	{	1 To God,	} both good and bad,
		2 To Christ,	
		3 To the Spirit of God,	
		4 To Angels,	
		5 To Men,	
		6 To Kingdomes and States,	
		7 To Creatures,	
		8 In its effects,	

1 Sin is bitter to God, as wee have seen before.

2 To Christ, it made him cry in the bitterneess of his soul, *My God, my God, why hast thou forsaken mee?* And made his soul heavy unto death. So bitter were our sins to him that they made him a man of sorrows, *Isa. 53.4.* and made him sweat, *non guttas sed grammas*, clods of blood, *Luke 22.44.* When Christ hung upon the Cross, they gave him gall and vinegar to drink every

every sin is as gall to him. *Lam. 1.18. The Lord is righteous, for I have rebelled against him*; or as it is in the fountain, because I have imbibtered him; hee is righteous in all his judgments on mee, for I have imbibtered him against mee by my bitter sins.

3 It is bitter to the *holy Spirit of God*. Nothing grieves it, and drives it out of the soul, but sin, *Gen. 6.3. Ephes. 4.29.*

4 To the *Angels*. 1 To the *good Angels*, it is bitter and displeasing to them to see their Lord and Master daily provoked by a company of sinful, rebellious creatures; and should the Lord give them but a word of Command, they would suddenly smite all the wicked dead, and revenge the dishonours done to him, as wee see in *Senacherib's* blasphemous Camp, where one Angel in one night killed an hundred fourscore and five thousand men.

2 It is bitter to the *evil Angels*; it hath thrown them from heaven to hell, and of Angels it hath turned them into Devils, and keeps them in chains of darkness to the Judgement of the great day, *Jude 6.*

5 To *Man*. 1 To *good Men*, there is nothing so bitter to them as sin, nothing grieves them like this, that they have grieved the good Spirit of God. All losses, crosses, reproaches, are light with them in comparison of sin. The Church of *Ephesus* could bear any affliction; but not sin, *Rev. 2.2.* Good *David* oft complains of the burden of his sins, seldome of his sufferings, *Psal. 38.4.* So bitter a thing is sin to them, that it oft-times makes them weary of their lives, and long to bee dissolved that they may sin no more, *Rom. 7.24. 2 Cor. 5.4.* it makes them a burden to themselves, *Job 7.20.* and causeth them to weep bitterly, *Matth. 26.75.* Hence *Job 13. 26.* calls sins bitter things, *Thou writest bitter things against mee*; what is that? *Why thou makest mee to possess the sins of my youth.*

2 It is bitter to *wicked men*. Though whilst conscience sleeps they may think it a light matter, yet to an inlightened and an awakened conscience nothing is more bitter. This made *Adam* to hide himself, and *Cain* to complain that his sin was a burden too heavy for him to bear. *Judas* could not indure the bitterness of it, but went forth and hanged himself. Nothing

See Mr. Caryl on
that Text.

so bitter as sin, when it is once charged by God upon the conscience; of all heavy things this is the most heavy: *A wounded spirit who can bear?* Those that will not now beleeve it, yet shall one day finde it, that it is an evil and bitter thing that they have sinned against God, *Jer. 2. 19.* and *4. 18.* *Lam. 3. 15.* *Amos 8. 10.* *Prov. 9. 17, 18.* and *14. 13.* and *23. 32.* *Gal. 5. 19, 21.* *Alf. 8. 23.* *Solomon*, who had found sweetness in the wayes of the flesh, yet at last felt and acknowledged the bitterness of such courses, *Prov. 5. 3, 4.* *Eccles. 7. 26.* Though sin may for a time seem sweet to the sinner, and it bee a pastime to them to do wickedly, yet it will bee bitterness in the end, the poyson of Aspes is in it, *Job 20. 12, 13, 14.*

Quest. *If sin bee so bitter, how comes it pass, that wicked men are no more sensible of it?*

V. Bolton Com-
fort afflikt.

Consc. part. 2.

Chap. 1. p. 90,
91, &c.

*Elementum in
suo loco non est
ponderosum.*

Arist.

Answer. 1 Their consciences are seared with the custome of sinning, which hath taken away the sense of sin, so that now it is become connatural and pleasant to them, and so is not grievous. Poyson in a Toad is not troublesome, hee is never sick of it, nor sensible of it, because it is natural to him; but poyson in a Man, a Sheep, a Dove, is deadly, because it is not in its proper place.

2 It is a spiritual bitterness, now wicked men have no spiritual life in them, they are dead in sin and so are insensible of it.

3 The Devil that Prince of darkness, keeps wicked men in darkness and ignorance, so that they know not the terrors of the Lord, nor what a fearful thing it is to fall into the hands of an angry God, and this makes men so fearless of sin. As wee cannot desire what we know not (*nihil volumus nisi prius cognitum*) so wee cannot fear it. A childe that knows not what a terrible thing a Lion or a Bear is, will venture to provoke them; but a man of understanding will run from them. It is fools who make a mock of sin, who never knew the danger of it: but the godly who know its bitterness, will rather chuse any misery, than the least iniquity, any affliction, rather than sin.

6 *Sin is bitter to States and Kingdomes*, and provokes the Lord to send bitter enemies against them, *Hab. 1. 6.* the very land where wicked men dwell is sick of them, and cannot have

have ease till it hath spewed them out. As a man that hath poyson in his stomach is not well till hee bee rid of it; and as the Sea would not bee quiet till *Jonah* was thrown overboard; so Nations can have no rest till they have vomited up such wicked men, which like corrupt humours oppress and burden them, *Lev. 18. 24, 28.* and *20. 22.* This is that bitter water which causeth the curse to seize on persons and Nations, *Numb. 5. 28.* and brings upon them bitter destruction, *Deut. 32. 24.* Thus the ten Tribes here were spewed out for their Idolatry, when they were carried captive by *Salmanser* into the Land of the *Medes* from whence they never returned, *2 King. 17, 18.* And the *Jews* were vomited up when they were carried captive into *Babylon* for the space of seventy years, *2 Chron. 36. 21.*

7 It is bitter to the *Creatures*. They all groan under the burden, and as a woman in travail longs to bee disburdened and eased of her birth; so the whole Creation travels in pain, and longs to bee delivered by reason of that bondage, vanity, and corruption that it is subject to by reason of the sin of man, *Rom. 8. 20, 21, 22.*

See Mr. Fenner
his Sermon on
Rom. 8. 22. p.
295. fol.

*Ipsa creatura
irrationales suo
creatori semper*

*obedientes, detestantur detestatione & appetitu naturali, quia in ordinem suum rationisque universi
ac Dei voluntatem implendum feruntur atque aduersantur eo quod sunt his contraria; idem
factura appetitu rationali, si eum haberent, a Lapide.*

8 It is bitter in the effects of it, which are twofold, 1 Privative, 2 Positive.

The Privative effects of sin are sevenfold.

1 It deprives us of the favour of God which is the very life of our souls, *Psal. 30. 5.* *In his favour is life.*

2 It deprives us of Gods fatherly care and protection over us, *Gen. 4. 14. Exod. 32. 25.*

3 It deprives us of the guard of the Angels. Every godly man hath not one Angel, but a guard of Angels about him, to keep him whilst hee keeps Gods wayes, *Psal. 34. 7.* and *98. 11, 12. Heb. 1. 12.*

4 It deprives us of Peace of conscience. A Jewel of more worth than all the world; *Adam* when hee had sinned, hee was afraid, and hid himself. *David* after his sin, complained of broken bones, his sight and sense of sin was as

bitter

bitter to him as if hee had broken all his bones, *Psal.* 51.8.

5 It deprives us of our *Excellency*. Purity is our excellency; it is sin, and onely sin that robs us of our glory, and makes us like other men. As *Jacob* said of *Reuben* when hee had defiled his Fathers bed, *Thou shalt not excel*, *Gen.* 49.4.

6 It deprives us of all *true right to the creature*. A wicked man is an usurper, though hee may have a civil right in *foro soli*, yet in *foro poli*, hee hath a sanctified right to nothing. When men are in Christ, then, and not till then, All is theirs, *1 Cor.* 3.22.

7 It deprives us of heaven and eternal happiness, *Rev.* 21. ult.

2 The Positive effects of sin are more especially three. It exposeth us to all miseries,

{ External;
{ Internal;
{ Eternal;

1 Sin exposeth us to miseries *External*, in body, goods, good name; wee may thank sin for all our sicknesses, sorrows, sores, losses, plagues, poverty, &c. *Deut.* 28.16. to the end of the Chapter, *Lam.* 3.39.

2 *Internal*. It brings hardness of heart, the forest of plagues, all the plagues of *Pharaoh*, all the sores of *Job*, and all the sorrows of *Joseph* are nothing, compared with it. This brings spiritual blindness, a reprobate sense, a spirit of slumber, and strong delusions, *Isa.* 6.9, 10. *Rom.* 9.17. and 11.8.

3 *Eternal* miseries both in soul and body; it brings sorrows endless, caseless, and remediless. So that there is no evil like the evil of sin, no plague like this plague. As piety hath the promise, and carries its reward with it, and though no man should recompence it, yet the good wee do. is recompence it self, not onely *for*, but *in* the very keeping of Gods Commandements there is great reward, *Psal.* 119. 11. The act of keeping them is a reward as well as the issue. As every good work brings its reward with it, so every evil work brings its sorrow with it; and though no man punish it, yet it is a punishment to it self, it is *finis operis*, though not *finis operationis* *Jer.* 4.18. *Thy way, and thy doings, have procured thee these things*. Sin is that which procures us all our sorrow, we should there-

V. DAVENANT
Determin. Q.
30.

See the mischief that sin doth us, in about twenty particulars, in Dr. *Presbys* *Pauls Conversion* on *Act.* 9.6. p. 171. to 191. V. my *Comment* on *2 Tim.* 4.1. p. 108.

therefore hate it with a pure and perfect hatred, and get this cause of all our sorrows removed, and then the effect will cease.

Now is sin so bitter? 1 Then take heed of *pleading for sin*, or extenuating of it. Put not sweet names upon so bitter a thing. There is a woe denounced against such as do so, *Isa. 5. 20. Wo to them that call evil good, that put bitter for sweet, and sweet for bitter.* Such look upon sin through the Devils spectacles, and then no wonder if they call Drunkenness, Good-fellowship, Covetousness Frugality, Pride Decency, &c. Those put a fair glove upon a foul hand, and false glosses upon filthy vices, the better to deceive. *But let no man deceive you with vain words, for even for these things cometh the wrath of God upon the children of disobedience.* Call not therefore sin so as the corrupt world calls it, but esteem and call it as the Word of God calls it; How is that? Why it calls it an *abomination*, *poison*, *sorrow*, *sickness*, *bitterness*, *filth*, *vomit*, *folly*, *madness*, *darkness*, *dung*, *death*, &c.

When the judgement is thus truly convinced of the vile-ness of sin, it is an excellent preservation against sin.

2 If sin bee so bitter, then sad is the condition of such as are insensible of its bitterness, who make that their *Recreation* here, which will bee their *damnation* hereafter, who plead not onely for *infirmities* (which yet no good man dares do) but also for *enormities*. They declare their sin like *Sodom*, impudently and impenitently; they thank God they never knew what the burden or bitterness of sin meant, the more is behind; for if sin bee not bitter here, it will bee in another world.

And therefore this may comfort those that groan and grieve under the burden and bitterness of sin, such as make their sin their greatest sorrow, Christ will bee unto them their greatest joy. Christ calls such as it were by name to come to him, *Isa. 55. 1, 2. Matth. 11. 28.* This qualifies a man; and fits him for Christ; when Christ sees of the travel of his soul in our souls, it delights him, *Isa. 53. 10, 11.* This sense of sin argues some spiritual life in the soul. Nature will not complain of Nature, nor will corruption complain of corruption; it is onely grace that makes us truly sensible of the bitterness of sin.

3. Pity those that groan under the burden and bitterness of sin. No sorrow like their sorrow, no burden like the burden of a wounded conscience. Add not affliction to the afflictions of those whom God hath wounded, but power the oyl of mercy into their sin-sick souls. Bee not like *Jobs* friends, miserable comforters, and Physicians of no value; if wee must ease our enemies One or Alls when hee lyeth under his burden, shall wee not much more ease our brothers soul? *Exod. 23. 5.* Bee not harsh or hasty, bee not sowre and censorious to such, but bee meeke and merciful, and to bear each others burdens, *Gal. 6. 1, 2.*

9. Obf. *It is a sad Aggravation of peoples sin when they sin against their God.*

The God of all their mercies, the fountain of all their enjoyments. Their God, in Covenant with them, whom they have avouched for their God, and vowed openly that hee shall bee their God, and they would bee his people, to love, serve, fear, and obey him; yet contrary to all Vows, Baptistical, Eucharistical; personal, National, to flye from God, and to rebel against

him, this is the height of sin, and makes it exceeding sinful, and provokes the Lord to say, *Lo-ammi, ye are no people of mine*, as hee said to *Ephraim* here, *Hos. 1. 9.*

And is not this *Englands* sin? God hath taken us into Covenant with himself, he hath owned us above all the people in the world, hee hath made us the head and terror of the Nations, hee hath done wonders for us at home and abroad, hee hath made us his darling Nation, whilst others swim in blood, wee swim in blessings of peace, whilst others are weeping, and wayling by the waters of *Babylon*, wee dwell in an *Eden*, joy, and gladness is found in us, thanksgiving, and the voyce of melody. Hee hath made us his *Ephraim*, hee hath laid his right hand upon us, hee hath planted us in a fruitful soyl, hedged us about with his gracious protection and good Laws; hee hath removed from amongst us all the apparent impediments of our growth and fruitfulness; hee hath furnished us with choice persons, and those persons with excellent gifts and graces. Hee hath a special care over us for good; and now hee looks (as well hee may) for the pleasant grapes of obedi-

ence,

*Scrupulosi non
sunt rigide
trastandi.*

*Dens illorum esse dicitur, ut
qui fœderis nexu conjunctus sit
illis, quem jure societatis colere
debant, a quo non poterunt
citra perfidiæ crimen desistere.*
Wolphius in 2 Reg. 17.

ence, but behold the sowre and wilde grapes of confusion, disorder, errors, and disobedience abound amongst us. Wee have broken all our Covenants, wee are not onely Sermon-proof, but wee are also Covenant-proof; no bonds so sacred, so strong, but wee can as easily break them as Samson did the cords of the Philistims. So that what can wee expect but that the Lord should take away his hedge of Government both Temporal and Spiritual, breaking down the wall which defended us from our enemies, and letting in all the wilde beasts that might destroy us. Justly might hee withdraw his good hand of providence and protection from us, and expose us to all manner of rapine and ruine for our Apostasies and Rebellions.

10. Obs. Sin, especially the sin of Rebellion, brings the sword upon a people.

They shall fall by the Sword. This is Gods last and great Rod, and hee never brings it forth till hee bee greatly provoked by his peoples sins, Job 36.12. Isa. 1.20. When no other means will better a people, then comes the Sword and cuts them off. God hath three evil Arrows, which hee shoots at a Rebellious people; viz. the Sword, Famine, and Pestilence, Ezek. 5.16. these are called Arrows, because they are sharp and deadly; and evil, because of the misery and mischief which they bring; Of all the three, the Sword is the sorest, as appears by Dauids choice, 2 Sam. 24.14. besides the Plague and Famine are the usual attendants of War, where the Sword goes before, there Famine and Pestilence usually attend.

Their Infants shall bee dashed in peeces:

11 Obs. Little Infants are great sinners.

1 That great Sin and Rebellion of Adam is imputed to them for sin; what hee did, they did, wee were all in the loyns of that one man, Rom. 5.12.

2 They have not onely original sin imputed, but imparted also, they have inherent original sin, which is radically, seminally, fundamentally all sin. The youngest childe carries an old man of sin within him. Wee are no sooner born into the world, but wee have a world of sin about us.

See my Comment on
1 Tim. 3.3.
P. 77. 78. &c.

See the Evils of
War in ten
particulars, D.
Gouge his Ar-
rows, on Exod.
17, 16. lect. 85.
p. 342. &c. Mr.
Clerks Mirrors
cha. 134. p. 688

*

3. The sad diseases, pangs, and dismal deaths which seize on Infants, are strong proofs of this point; their very dying speaks them sinners. The wages of sin, bee it original or actual, is death, Rom. 6. 23. Original sin, which is the greatest sin in the world, cleaves to their natures, and makes them odious and abominable in Gods sight, so that they are by nature children of wrath, and obnoxious to all his judgements. VVee are all *dammati antequam nati*, and so might justly have been sent from the VVomb to the Tomb, &c.

12 Obs. *Wicked parents bring judgements on their posterity.*

Their poor little ones fare the worse for them, *Hos. 9. 12, 13. Though they bring up children, yet I will bereave them of them, and they shall bring forth children to the murderer, who is Gods executioner, and so become Parricides, rather than Parents. Thus the old world was drowned, and their children with them. And the Sodomites were burnt, and their children with them. Achan was not onely stoned himself, but his sons and daughters, yea and his cattel perished with him. The accusers of Daniel were slain by the Lions, both they and their children, Dan. 6. 24. The Jews that rejected and crucified Christ, brought a curse, not onely upon themselves, but also upon their children, Matth. 27. 25. His blood bee on us, and on our children, which hath lain on them above sixteen hundred years.*

It is just with God to cut off the wicked and their seed, as wee kill the VVolf vvith her VVhelps, and the Fox vvith her Cubs; though the young Toad hath not actually poysoned any, yet because it hath a poysonous nature in it vvee destroy it. So doth God by the children of the wicked, *Gen. 19. 25. Numb. 16. 32, 33. 1 Sam. 15. 3. Isa. 13. 16. Jer. 44. 7. Hos. 10. 14.* When men rebel against God, and reject his wayes, hee vvill send against them a barbarous and cruel Nation, that shall not regard the persons of the old, nor have compassion on the young, *Deut. 28. 50. and 32. 25. Ezek. 9. 6.*

Q. *Are not Infants called Innocents? Psal. 106. 38. Jer. 19. 4. how then can it stand with the justice of God thus severely to punish them?*

Ans. They are not called so because they have no sin; but

but 1. In respect of those cruel men, who without any cause shed the blood of those little ones who had deserved no such thing at their hands. So the *Assyrians* here were guilty of great inhumanity, in killing those Infants, and God in his due time did retaliate it to them, *Nahum* 3. 10.

2. Though they may be called Innocent in respect of any *actual sin*, yet they are not so in respect of *original sin*, which feminally and radically is every sin. The guilt of that sin cleaves to their natures, and makes them obnoxious to all tortures here, and eternal torments hereafter.

3. The sins of the Parents may be also a moving cause, and may provoke the Lord to smite the Parents with their children. *Exod.* 20. 5. The Lord threatens to visit the sins of Idolatrous Parents upon their children, because either they already walk in their fathers sins, or else in time they would do so, or it may be worse, which God onely knows.

3. God hath a sovereign right and power over all his creatures; hee is the Potter, and wee are his clay, hee may do with his own what hee pleaseth, hee may make us, or mar us, raise us, or ruine us; and none may say unto him, What doest thou? Hee that giveth life may take it away, how, and when hee pleaseth; his will is the rule of Justice, yea Justice it self; wee must therefore adore Gods Judgements when wee cannot comprehend them, and know, that though they may be secret, yet they are alwayes just.

See Mr. *Bilder-*
shan on *Psal.*
51. 5. Tract 55.
p. 277. &c.

God may, *jure*
Dominii, as ab-
solute Lord in-
flict temporal
evils on the
son for the fa-
thers sin with-
out injustice,
for it is onely
an affliction
to the son,

which God can turn to his good, but a punishment to his father, who is punished in his son: B. *Andreas* in 2. Command.

4. Children are parts of their Parents, part of their Family, and part of their substance, and God may justly punish the sinful parent in his child, as well as in his catrel and estate, because they do not onely belong to him, but also are a part of him.

5. Sin committed by a particular man that is a member of a Politick body, doth after a sort belong to the whole body. Thus *Achans* sin, though not known to the people, yet made them all guilty, till hee was put to death, *Josh.* 7. 11.

See the large
Annot. on *Josh.*
7. 15.
Est synecdoche
frequens in
Scripturis, per

quam solum unum in certa aliquo vel societate, totum corpus vel societatem ascribitur, quia tanta est
inter eos non distinctio ut sint veluti unum corpus. *Lavater* in *Josh.*

*Infantes sunt
pars Ecclesie,
oportet eos cum
Ecclesia affligi,
ut reddantur
conformes filio
Dei. Luther.*

6 Yet these temporal Judgements may bee mingled with spiritual mercies; as wee see in *Jeroboams* childe, who was taken away in mercy, because there was some goodnes found in him, 1 *King*. 14. 12, 13. especially the Infants of Gods people that are in Covenant with their Parents, there is great grounds of hope that they have changed their temporal life for an eternal; and are freed from many sins, sorrows, and tentations, which men that live to riper years are exposed to; yea if they should bee cast away for their original sin, yet their damnation will bee lighter than if they had lived longer. It had been good for reprobates if they had not been born, or that they had dyed as soon as they had been born; for then they would *not* have had so many sins to answer for.

Quest. But hath not God said, The son shall not bear the iniquity of the father? *Deut.* 24. 16. and 2 *King*. 14. 16. *Ezek.* 18. 20. it seems then to bee cruelty to kill the children for the Parents sins, especially such as are unborn; and have not deserved such evils.

Ans. 1. It is true in respect of the *Assyrians*, it was cruelty and horrid barbarousness in them to kill poor harmless little ones, and God threatens to visit such sins upon the heads of such sinners.

2 It is not cruelty in God, for children are children of wrath as well as their Parents; as all have sinned, so bee may punish all without injustice. Besides, hee permits and orders the cruelty of wicked adversaries to his own glory and his peoples good. As for that *Deut.* 24. 16. It speaks of Gods restraining of Magistrates, who may not punish the children for the fathers offences. True it is, God findes cause enough in children themselves to punish them, but when they imitate their wicked parents, this hastens and heightens wrath, by adding sin to sin.

3 The son shall not bear the iniquity of the father, if hee depart from the fathers iniquity, and do not walk in his steps. *Ezek.* 18. 14, 17. If a man beget a son that seeth all his fathers sin, and feareth, and doth not the like, hee shall not dye for his fathers iniquity. But if the son tread in his fathers steps, hee shall bear his own iniquity, and becomes accessary to his fathers sin, by imitation, and approbation of it, *Math.* 23. 32.

Luke

Luke 11.48, 50. the blood of former generations had not been required of that generation, if they had not been as bloody as the former. But where old sins are continued and approved of by new acting of them, there the old sins as well as the new are justly punished. So that the threatening is not to be understood absolutely, but conditionally, viz. If the children do persist in their fathers sins, and walk in their wicked ways.

4 The son shall not bear the personal iniquities of the father in reference to eternal punishment; God will not damn a son simply for the sin of his father, it is a mans own sin which is his everlasting ruine; yet hee may lay many temporal chastisements upon a good son for the sin of his father. The Lord in *Exod. 18. 20, 23, 32.* seems to speak of eternal, and not of temporal punishment.

V. Pemble on
Neh. 1. 1. p. 365
fol.

See this Point
more fully
cleared in
eight particu-
lars, and all
cavils answer-
ed, by Mr.
Love 1 Sermon

on Lam. 1. 7, 8. p. 2. to 12. and Mr. Cudworth on Gal. 6. 4. p. 373. and Scholastically by
Laurentius on Rev. 2. 22. Homil. 39. p. 300.

1 This should make Parents fearful of displeasing God, lest they bring miseries, not only on themselves, but also on their children; their *Idolatriy* may bring a curse upon their childrens children to many generations. No children in Scripture are threatned like the children of Idolaters. In none of the Commandements doth God threaten to visit the sin of the fathers upon the children but onely in the second, *Exod. 20. 5.* It is well observed by a pious and precious Divine, that there are eight sins which do more especially bring Judgements on a mans Posterity, whereof the first is *Idolatriy*.

Mr. Love in his
1. Ser. on Lam.
5. 7, 8. p. 11, 12.

2 *Adultery*, 2 Sam. 12. 14.

3 *Covenant-breaking*, 2 Sam. 21. 13.

4 *Persecution of the godly*, Matth. 23. 31. to 36. Psal.

137. 7.

5 *Murder*, 1 King. 21. 21. Jer. 15. 4.

6 *Oppression*. Job 20. 19, 26. Hab. 2. 9.

7 *Contempt of Magistracy and Ministry*, Num. 16. 32. 41. 49.

1 King. 13. 33, 34.

8 *When men pretend Reformation, and intend themselves, as Jehu did*, *Hos. 1. 4.*

God is very pitiful and tender over Infants, as appears

in that hee would not destroy *Nineveh* for the Infants sakes that were in it, *Jonah 4. 11.* and in the sacking of Cities, hee commands them to spare Infants, *Dan. 20. 14.* but it is the sin of Parents which many times hardens Gods heart against them, and makes him to delight in the destruction both of them and theirs; yea and it hardens mens hearts against them, so that they cannot but act such cruelty against them, as they never intended, as wee see in *Hazael*, *2 King. 8. 11, 12, 13.* when the Prophet *Elisha* wept, and told him what mischief hee should do to *Israel*, viz. *that hee should kill the young men, and dash the Infants against the stones, and rend in peeces the women with childe; Am I a dog* (saith *Hazael*) *that I should do such things as these?* Hee then thought it a base and barbarous thing, when hee was King *Benhadads* servant, to act such inhumane villany upon the mothers with their infants; the Prophet onely tells him that hee shall bee a King, *vers. 13.* and then when hee had changed his condition, hee would also change his manners, and commit all the abominations which hee mentioned. Let Parents then labour for grace, that they may leave a blessing, and not a curse to their posterity, *Gen. 17. 7. Exod. 20. 6. Psalm 12. 2.* If you will not pittie your selves, yet pittie your little ones, let not them fare the worse for you. It is ill being a wicked mans childe, yea their very beasts fare the worse for them, *Josh. 7. 24, 25.* *Achan* was stoned, and his cattel with him. Wicked *Egyptians* bring a Murrain upon their cattel, *Exod. 9. 3.* As a good man is a publick good, the Family, Ciry, Kingdome, fare the better for him, yea his cattel are spared for his sake, *Exod. 9. 4.* The Lord shall sever between the cattel of *Egypt*, and the cattel of *Israel*, there shall nothing dye of all that is the children of *Israel*, God blesseth the very cattel of his people, and if the creature could speak, it would desire to serve those that serve God. Most Parents provide Inheritances for their children, but oft-times they leave their sins with them too. It was a sad Legacy that *Joab* left to his children, that one should bee a Leper, another a weakling, a third beg his bread, *2 Sam. 3. 29.* So many a man, to one childe hee leaves his Murder, to another his Adultery, to a third his Usury, to a fourth his Swearing. *Gehazi* left a Talent of Silver, behinde him to his posterity, but hee left the Leprosie with it. Better want such

V. Caryl on
Job 21. 19.
p. 730, 731.

*

men

mens lands and inheritances, than thus to inherit their sins too.

2 Let children bee humbled then for their forefathers sins, that they bee not imputed to them, *Liv. 26. 41.* So did *Nehemia*, ch. 1. 6. and *David*, *Psal. 79. 8.* Remember not against us (*iniquitates pracedentium*, saith the Original) the sins of our forefathers. Hee that sees the sins of his Predecessors, and is not humbled for them, approves of them, and so becomes necessary to them. Hence the Lord blames *Belshazzar* for not humbling himself for his fathers sin and punishment which hee knew of, *Dan. 5. 22.* Let us therefore acknowledge our selves to bee the children of sinful parents, and say with him, *Dent. 26. 5.* *A Syrian was my father, ready to perish*; and with *David*, *Wee have sinned with our fathers*, *Psal. 106. 6.* and with *Daniel*, ch. 9. 8. *Deprecate the punishment which is due to us for their sins.* So *Jer. 14. 20.*

3 Admire the patience of the Lord, that hath born so long with us who have been sinners from the womb. If little ones who never sinned against the patience of God as wee have done, indure such pangs, sorrows, sickness, and death; what may men of years look for, who have added to original corruption a numberless number of actual transgressions? If this bee done to the green tree; what shall bee done to the dry? If Infants (who are Innocents, and righteous comparatively) shall scarcely bee saved, where shall the ungodly and rebellious sinner appear? If hee spare not little ones that lye in their mothers bowels, but suffer wicked men to drag them thence; where, oh where shall those wicked parents appear, that have been the primary cause of all this mischief and sorrow to them, and have been the authors and actors of that wickedness which hath brought this misery on them? It should therefore bee matter of great humiliation to us all, when wee see the sharp and sore judgements that oft light upon little ones for their original sin.

As Gods people were wont in extraordinary cases to bring their infants and sucklings with them to keep Fasts, *Joel 2. 16.* the better to affect their hearts, and break them with sorrow for sin, which threatned destruction to them and their little ones. Even this use should wee make of the miseries of infants, when wee see Gods hand upon them, wee should humble

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*Me, me adsum
qui feci, in me
convertite fer-
rum. Vir g.*

our selves to think what judgements are due to us who have so many actual sins to answer for, which these little ones are free from. Wee should therefore mourn over them, as *David* did for the people, *As for these sheep, what have they done? it is I that have sinned.* So let us say, As for these little ones, what have they done? it is wee, even wee that have sinned, and provoked the Lord to anger with our transgressions.

12 Obf. *Rebellion brings destruction.*

Samaria shall bee made desolate, for shee hath rebelled. When Gods heritage is as a Lion that roars and rageth against him, then hee gives it into the hands of his enemies, *Jer. 12. 7, 8, 9, 11. and 4. 17. and 44. 16, 17, 22. Lam. 1. 18, 20. Micah 6. 13. Matth. 23. 38.* *Israel* had sinned, and now the *Assyrian* destroyes their Cities, ears up their fruits, passeth through their land, carries the people into Captivity, and makes slaves and exiles of them in a strange Country.

Rebellion is a capital sin, it is not every sin (though every sin more or less hath something of rebellion in it, being committed against that allegiance wee owe unto God by the Law of Creation) but it is an habitual obstinacy and stubbornness in sin; hence such are said to have necks of iron, and brows of brass, hard and uncircumcised hearts; they are called a forward generation, lying children which refuse to obey the Law, *Isa. 30. 9. rebelling against the light, Job 24. 13.*

It is reckoned amongst the greatest sins, and is compared to *Witchcraft*, *1 Sam. 15. 23.* which is the highest and most hideous Idolatry in the world; it is a renouncing of God, to follow the counsel of the Devil. It is a sin that God will certainly visit for, his Justice will not suffer it to go unpunished, *Exod. 34. 7. Isa. 1. 2, 7.*

For sins of meer infirmity there is a pardon in course; but sins of presumption, committed with a high hand against light and warning, are very dangerous, and therefore *David* prayes of all sins to bee kept from such, *Psal. 19. 13.*

Those great sins call for great humiliation, before there can bee any pardon expected, *Exod. 34. 7. 2 Chron. 33. 12. Psal. 68. 18.*

2 Do not every the prosperous condition of rebellious sinners; though they may flourish for a time, and waters of full

full cup bee wrung out unto them, yet their feet shall slide in due time, and every threatening shall light upon them. They are rather to be pitied, than envied.

3 As ever wee desire to bee free from desolation, let us flye those sins that cause it. Look what sins brought desolation upon *Ephraim*, those sins will bring desolation on *England*, if they reigne amongst us; for God is the same to the same sinners.

Quest. *But what were Ephraims sins which brought desolation upon him?*

Ans. Upon search I finde them to bee many, but about twenty signal ones there are which brought destruction on him. Whether they bee not *England* sins, as well as *Ephraims*, the Application will shew.

A Catalogue of Ephraims sins.

- 1 Idolatry.
 - 2 A ready complying with mens inventions.
 - 3 Contempt of the true Prophets.
 - 4 Delight in false Prophets.
 - 5 Pride.
 - 6 Hypocrisie.
 - 7 Self-seeking.
 - 8 Witchcraft.
 - 9 Barrenness under the means of grace.
 - 10 Ingratitude.
 - 11 Covenant-breaking.
 - 12 Security.
 - 13 Anarchy.
 - 14 Lukewarmness and Neutrality.
 - 15 Division.
 - 16 Carnal-confidence.
 - 17 Incurribleness.
 - 18 Oppression.
 - 19 Atheism.
 - 20 A falseness of sin.
- Lastly, Corrupt Rulers.

1. Their first grand, bosome, beloved sin was *Idolatry*. They forsook the Lord, and set up Calves, when they should have cryed,

*Quorum exitus
perborrescit;
eorum opera
perstimescunt.*

cryed, *Kiss the Son and worship him*, they cry, *Kiss the Calves*, which *Jeroboam* hath set up, and worship them, *Hos. 13. 1, 2.* and this Idolatry was universal, it was not in one, but in all their Cities, *2 King. 17. 9, 10, 11. Ezek. 23. 4, 5.*

This is a God-provoking, and a Land-destroying sin, it is the chusing (as it were) another husband, it breaks the Covenant, and the Marriage-knot between God and a people. It is a preferring of the Devil before Christ, and dirty dunghil gods (as the word signifies) before the living God, *2 King. 17. 12.*

*Quantum hoc
scelus? mavult
esse pellex Sa-
tanae, quam
sponsa Christi.
Wolphius.*

Gillius, Dii

stercorei, per contemptum, quia satore suo Deum offendunt. The word is used for dung and dirt. *Ezek. 4. 12. & 14. 10. V. Weems on 2. Command. chap. 6. vol. 2. p. 82.*

What ever sinners may escape, yet Idolaters are sure to pay for it. When men begin to chuse new Gods, the next news is, *War is in the gates*, *Judg. 5. 8. Psal. 78. 58. Jer. 22. 7, 8, 9. Micah 1. 5, 6, 7.* Many sorrows attend this sin, *Psal. 16. 7.* This, even this was that fatal sin which laid *Samaria* in the dust, *Amos 8. ult.* and therefore *Hosea* doth more inveigh against their Idolatry, than against any other sin.

And is not this *Englands* sin? Have not wee chosen of late many new Gods, and with *Ephraim* set up Idols according to our own understanding? *Hos. 13. 2.* and have made a light within us, and not Gods word, the rule of our actions? Wee have forsaken his faithful Ministers to follow Calves, Socinian, Arrian, Armiman, Anabaptistick, Quaking Calves. *Moses* bare with many provocations from the people of *Israel*, but when in his absence they set up a Calf, hee was all of a flame, and could bear no longer. Where can wee go, but wee meet with *Jeroboams* Calves? What Town, City, County is not pestred with them? These prophesie falsely, and too many love to have it so, but what will they do in the end thereof, when God shall call them to account for all their Heresies and Blasphemies? *Jer. 5. ult.*

Besides the gross Idolatry that still abounds in the land, many falling openly to Popery, and many in their affections hankering after the bewitching allurements of that Babylonish Harlot. A sad omen of an approaching judgement, as wee see in *France* and *Germany*.

And adde to this the great worldly-mindedness, and in-
ordinate

ordinate love of the world that abounds amongst us, which is Idolatry in Gods esteem, Col. 3. 5.

2 A second sin of Ephraim was a ready compliance with the Traditions of men, Hof. 5. 11. and 11. 6. *Ephraim is oppressed and broken in judgement, because hee willingly walked after the Commandements and Traditions of men, preferring them before Gods Commandements. Jeroboam could no sooner command Idolatry, but the people readily obey; 1 King. 12. 32, 33. Omri another of their Kings makes Statutes for grosser Idolatry, and even in those Statutes did they walk, Micah 6. 16. And for this the Lord threatens to destroy them, Hosea 5. 12, 14.*

And is not this Englands sin? Are not many, too many amongst us, more ready to hearken to a Seducer, than to a faithful Teacher, and more ready to follow Vanity than Verity? preferring the chaffe of mens inventions, before the wheat of Gods word. Let the ablest Minister in the land preach in some Towns, yet how many are there that prefer a rayling, seducing Sectary that preacheth the fancies and dotages of his own brain, before the faithful servants of God that dispense his word sincerely?

This also is a sad presage of some approaching Judgement.

3 Contempt of the true Prophets. It was a rare age of Prophets, they had the best preaching a little before their ruine. So great was the Lords care over them, and so loath was hee that they should perish, that hee sent extraordinary Prophets to them, more in number than hee did to the Kingdome of Judah, and by them hee supplied the defect of the ordinary Ministry of Priests and Levites. They had *Elijah, Elisha, Jonah, Amos, Micah, Joel, and Hosea, who prophesied about seven and forty years unto them, besides these Prophets, Ahijah, Semaja, Jehu, Iddo, Amari, Azariah, &c.* yet such was their obstinacy and perverseness, that no wooings, nor warnings could work upon them; instead of hearkning to those Messengers which the Lord in great compassion sent unto them to reclaim them from their Idols, they mocked, jeered,

1 Subannabant
nuncios Dei.

2 Contemna-

bant verba eju. 3 Illudunt Prophetas, 4 Chron. 36. 15, 16. His tribus verbis summus Prophetia contemptus videtur significari. Lavater.

Verbi divini
contemptus
tanquam via
ad extremam
impietatem ca-
vendus est.
Wolphius.
V. Burroughs.
Hof. 5. 2. p. 363
364
Perkins 3 Vol.
p. 421. &c.

mis-used and persecuted them, and looked upon them as a pack of Cheats and deceivers that frightened people without a cause, till the wrath of the Lord broke forth against them; and there was no remedy; his anger was so fierce it could not bee extinguished. When *David* sent messengers to comfort *Hannu*; and hee abused them, *David*s anger was kindled against him, and it cost him dear, 2 *Sam.* 10. 4. Contempt of the word, is an infallible fore-runner of judgement. When *Elies* sons hearkned not to the counsell of their father, God cut them off. When *Amaliah* contemned the counsell of the Prophet, it was a sign the Lord had a purpose to destroy him, 2 *Chron.* 25. 16.

And if this bee an infallible sign of a Nations ruine, the Lord bee mercifull to *England*; never was the land so full of pious, painful, learned Ministers, and never were any so cruelly and ingratiously dealt withall by many, as these are. What loads of reproaches, and floods of bitter raylings are cast out against us, not for any evil that wee have done, but solely for discharging our duty, and stopping men in their sinful, heretical, destructive wayes? Wee are their enemies, onely because wee tell them the truth. Those that formerly were ready to pull out their own eyes to do us good, now they are ready to pull out our eyes. Thus have wee been wounded in the house of our friends. To bee derided by *Egyptians*, is threatned as a misery, *Hof.* 7. ult. but to bee reproached by friends and professors, is very grievous. The good Lord lay not this ingratitude and contempt to their charge. Though wee bear, yet God will not alwayes bear. When *Moses* is silent, then God ariseth; when hee is dumb, then God speaks; when hee is deaf, then God hears and stirs, *Numb.* 12. 1, 4. God will smite through the loyns of those that rise against his Messengers, and of those that hate them, that they rise not up again, *Deut.* 33. 11.

It is not so much the Minister as the Ministry that is cried down, that which they should principally love us for, viz. for our work sake, that is the ground of these mens harred. As it was not the Baron, but the Baroby that was the Traytor; so for the most part, it is not so much the man that they smite at, as the Maintenance, the Tythes, the Glebe, and the Ordinances of God, wherewith they are intrusted.

4 As the true Prophets were contemned, *so they delighted in false ones.* *Elijah* is persecuted, when eight hundred and fifty false Prophets are entertained and fed, *1 King. 18. 4, 19.* Though they were fools and mad-men, *Hos. 9. 7. The daies of Visitation are come,* how doth that appear? why, *the Prophet, the false Prophet is a fool,* and flatters the people with vain hopes; yea, *the spiritual man is mad.*

i. e. Hee who brags so much of the Spirit, and falsely boasterh that hee is inspired by the holy Spirit, and that hee speaks all by the Spirit, this man is mad, hee is smitten with a spiritual frenzy, doating upon his own dreams, and lunarick illuminations, and venting his brain-sick notions instead of Gods Word. These Priests, *Jeroboam* (in his carnal policy) chose out of the meanest of the people (fit servants for such gods, Calves suit well with Calves) which were not of the Sons of *Levi*, who were set apart by Gods special command for the service of his house, but whosoever would, might thrust himself into the office, how unworthy soever, *1 King. 13. 33.* But see what follows in the next, *vers. 34. This thing became a sin to the house of Jeroboam, even to cut it off from the face of the Earth.* This, even this, was that indeleble sin which ruined both him and his Family.

And is not this the sin of *England*? are not false Prophets by many thousands preferred before the true? will not many go ten miles to hear a deceiver, that will not go two to hear a faithful Minister of Christ? when men go by troops to such harlotry-meetings, the Lord will visit for this, as well as for corporal harlotry, *Jer. 5. 7, 9.* The quaking Seducers are certainly led by this spirit of the Devil, as will easily appear, if wee consider the Men, the Matter, or the Manner of their speaking.

1 The Men, both Speakers and Hearers, are generally a prophane Generation, they are *wordaces & mendaces*, notorious Raisers and Lyars, as like their Father the Devil, as ever they can look.

2 What is the Matter of their Speaking? why, *it is against Ministers*, and their Maintenance, or against the Coercive power of the Magistrate, against Scripture, Ordinances, &c.

3 The Manner of their Meeting is prophane and tumultuous. A rout meet together, on a Mountain, a Common, or under some Hedge, and there without any praying before

Witness the
Quakers Peti-
tion five and
twenty yards
long, with
twenty thou-
sand hands at
it against the
Ministry.

some speak, others jeer, some dispute, some quarrel and fight, others take Tobacco (amidst such an unfavoury company they had need of some better Antidote) so that one would think they were at some Bear-baiting, and not at the Service of God. That men should bee tolerated, yea and commanded to serve God, is commendable, but that men should bee tolerated to blaspheme and worship the Devil, is abominable.

2 What folly and madnes hath seized on the false Prophets of our times, the swarms of blasphemous Pamphlets do sufficiently testifie to the world; and the thousands and ten thousands that have been infected by them, do plainly fore-tell that some judgement is at hand.

3 How many of *Jeroboams* Priests have thrust themselves into the work of the Ministry? who vent heresies and blasphemies instead of truth, and what tolleration and countenance hath been given to such, is known now to all the world, and foreign Churches complain against us for it; and what cause wee have to fear that wrath is coming upon us for this sin, Let the wise Reader judge. If ever that Caution of our Saviour were in season, it is now, *Mat. 10. 17. Beware of men.* Christ doth not say, beware of Serpents, or Devils, (hee promised them power over these, *Mark. 16. 17, 18.* But, *Beware of men.*

1 *Beware of wicked men, wolfish persecutors, and blood-suckers, who hate us without a cause, Psal. 69. 4.* how much more when by our unwise walking wee shall expose our selves to their fury and malice?

2 *Beware of Hypocrites, and seeming good men.* The Devil can transform himself into an Angel of Light, and oft appears in *Sammels* Mantle, the better to deceive; hee is never more to bee feared, than when such; it is this Sanctus Satanas, this white Devil, that doth us most hurt. The swearing, cursing, black Devil, every one cries shame of; but it is the preaching, praying, professing Devil, who pretends to extraordinary sanctity and mortification that deceives even many a good soul by its over-much credulity. These are more dangerous (in some sense) to us, than the very Devil himself; for if the Devil should appear to us in his own likeness, and ugly shape, wee should run from him for fear, no man would hearken to him; if the Devil should come in person, and call men to the Ale-house, or call them from their callings, who would obey? but when

when hee comes to us in a friend, a wife, a bosom-companion, &c. hee is not so easily perceived, and so wee are sooner ensnared; and therefore our Saviour doth not say, Beware of Satan, but, Beware of those men who are the Instruments of Satan; if they should come like Angels, wee should suspect them, if like Beasts, wee should shun them, if like fiends, wee should fear them; but coming to us like *men* of the same profession with us, and professing great kindness to us, how soon are poor plain souls deceived by such? and therefore *Beware of men*; for as God loves to work upon men by the Ministry of man, and sends them to such: So the Devil, who is Gods Ape, loves to draw men from God, by men, viz. by seducers and deceivers, who are inspired, fitted and filled by him for that purpose; if *Ahab* will not hear *Micaiah* the true Prophet of the Lord, the Devil hath four hundred false Prophets at hand to deceive him. When hee would seduce *Adam* from his obedience, hee doth not appear himself, but hee sets *Eve* his wife upon him, and so prevails. When hee would have innocent *Abel* slain, hee doth not do it himself, but hee hath a malicious *Cain* that will do it. When the Devil would have Christ crucified, hee hath a *Judas*, a Devil incarnate, ready at hand to betray him, *John* 13. 2.

3 *Beware of real good men.* The Devil can shrowd himself under a *Peter*, and tempt our Saviour by him, *Matth.* 16. 23. by his example hee can compel the Gentiles to live after the Jewish manner, in observing the Ceremonial Law, *Gal.* 2. 14. The best of men, are but men at best; they know but in part, they have their infirmities, and must have their grains of allowance; wee may not therefore glory in men, nor pin our Faith on their sleeves, because wee know not whither they may carry it. The great sin of this age, is, building on man; Such a holy man is for a tolleration, and such a one holds such opinions; what tell you mee of men? Wee must live by *Rule*, not by *Example*, neither may wee follow any good man further than hee follows Christ in his Word, *1 Cor.* 11. 1. Bee it *Paul*; you must try his Doctrine by the touch-stone of the Word, before you trust it, *Acts* 17. 11. Remember, every man is a liar. *Rom.* 3. 4. either actively, or passively; either by Imposture, and of purpose, or else by Impotency, and in event.

4 *Beware of great men.* Wee are apt to bee lead by their examples; if Prince such a one, or Sir *Thomas* such a one rise, &c. how apt are people to follow, without any consideration? Great men many times are great sinners, they have their native corruption heightened by their pomp and prosperity, Job 21. 7, to 15. Jer. 4. 5. When great men are wicked men, and have great parts, and great wits, they do great mischief, as *Achitophel, Catiline, &c.* Beware then of following such great ones.

5 *Beware of subtil seducers,* that pretend New-light, *Gen. 3. 5.* Revelations, glorious Mysteries, &c. *Rom. 16. 17.* but inwardly they are ravening wolves, *Mat. 7. 15.* Poison in it self is dangerous, but never more dangerous than when it is mixt with honey. These have mens persons in admiration, but it is for their own ends and advantage, *Jude 16.* and if ever this Caution were in season, it is now, when there are so many Juglers and cheaters gone forth into the world. Their number is greater than formerly, and they act more subtilly and mystically, they act against Christ, under the Name of Christ, *Mat. 24. 5.* and that so cunningly and craftily, that if it were possible they would deceive the very Elect, *Mat. 24. 24.* they have Jacob's voice, but Esau's hands; they talk so divinely, as if they had no bodies, and live so lewdly, as if they had no souls; hence it is that wee are so oft admonished to take heed of them, Rom. 16. 17. 2 Tim. 3. 5. 2 John 10.

Object. *They cite Scripture.*

Answer. So did the Devil, *Matth. 4. 6.*

Object. *There is some truth in what they say.*

Answer. So there is in the Mass, and in Stage-plaies. It is the Devils usual practice, to mix some sugar with his poison, to make it go down the better; and to mingle some truths with his errors; as the Fowler mingles corn with his chaff, that hee may catch the sooner. You will shun those that poison your bodies, Oh take heed of those that would poison your souls. No murder like soul-murder. Shun a seducer, as you would shun the Devil himself, whose factor hee is; and when hee speaks fairest, and pretends most love, then fear him most; when Herod intended Christs destruction, hee then pretended devorion, Matth. 2. 8. When *Abolom* sought his Fathers Kingdome, hee pretends a Vow at *Hebron*; when *Saul* would

mischief David, hee makes him his Son-in-Law, 1 Sam. 18. 17. Beware then of men, who put fair Gloves upon foul hands; who pretend pity, but act cruelty, who promise liberty, when they intend thralldome.

Object. *But they are great Professors.*

Answer. So were those that followed Christ, yet hee would not trust them, for hee knew the deceit that was in them, *Joh. 2. 24, 25.* All is not gold that glisters, nor are all *Israel*, that are of *Israel*; and therefore take heed whom you trust.

6 *Beware of thy foes.* Wee are beset round with them, and that both corporal and spiritual, wee had need therefore to bee sober, and watch, and to pray with *David*, *Help mee, O Lord*, and that because of mine enemies, *Psal. 17. 11.* Many there bee that watch for our halting, wee also should watch and counterminie them. There is a cursed enmity in the wicked against the righteous, *Gen. 3. 15. Psal. 37. 4.* So that they could even slay them all, as *Cain* did *Abel*, *1 John 3. 12.* because by their light and life they reprove them; and this enmity,

1 *It is Natural*, and so is constant and delightful.

2 *It is Intensive.* As a good man loves good men *appretiative & intensive, affectu & effecta*, with a high degree of affection, and shewit in ~~their~~ actions: So the wicked hate the godly with an inveterate, intensive hatred, they could even wish that they had more lives than one, that they might exercise their malice on them; Antipathy is against the whole kinde, they desire that even the name of *Israel* might bee no more in remembrance.

3 *It is Irreconcilable.* Enemies may bee reconciled, but enmities never, till nature bee changed; when *Saul* is converted, and become a *Paul*, then, and not till then hee prizeth whom before hee persecuted.

7 *Beware of thy Friends and Relations.* By these the Devil oft-times doth us more hurt, than by our open enemies; and therefore when one was praying, *Lord deliver mee from my foes*; Nay, said one that heard him, rather pray, *Lord deliver mee from my friends.* Wee usually shun our foes, and take heed of their counsel; but it is the Devil in a friend that does us. The *Italian* Proverb is, *God keep mee from the hurt of my friends, and I will see to my feet.*

Object. It is my wife that persuades mee, and shall I not hearken to her?

Ans. If thy wife give thee good counsel according to the word, then in all that *Sarah* shall say unto thee, hearken to her voyce, else you must stop your ears against those *Sirens*. How many wives have deluded their husbands and drawn their hearts from God? *Adam* by hearkning to *Eve* undid himself, and all his posterity. *Solomon* was besotted by his Idolatrous wives. *Sampson* betrayed by *Dalilah*, and *Job* had undone himself, had hee hearkned to his wives wicked counsel, *Job* 2.9.

Object. It is my son, my brother, my kinsman that counsels mee.

Ans. Even these may deceive you, if you take not heed, *A mans enemies are those of his own house*. What the Scripture speaks in case of persecution, is most true in case of temptation; brother shall betray brother, the father the childe, and children shall rise against the father, *Matth.* 10. 21. 36. Even Christs brethren rose against him, *Joh.* 7. 5. and the *Jews* that were his kinsmen according to the flesh, were so fiercely set against him, that they preferred *Barrabbas* a Robber before him, and sought to stone him, *Matth.* 26. 20. *Joh.* 11. 8. Thus *Cain* slew his brother, *Ishmael* persecutes *Isaac*, *Esau* *Jacob*, and *Joseph* brethren sell him. So that if ever that counsel also were in season it is now, *Micah* 7. 5. *Trust not in a friend, put no confidence in a guide, keep the doors of thy mouth from her that lyeth in thy bosome; why so? for the son dishonours the father, the daughter riseth against the mother (wee may adde, the servant against his Master, the subject against his superiour, &c.)*

8 Beware of *Strangers*. Try men before you trust them. Time discovers mens tempers; the heart of man is so deeply deceitful, that it requires some time to know it; and if it be not safe to trust Relations, much less strangers. Hypocrisie is spun with a fine thread, and none are so soon deceived, as the over-credulous; and therefore *Solomon* so oft blames men for trusting strangers, *Prov.* 5. 20. and 6. 1, 2. Christs sheep will not follow strangers, *Joh.* 10. 5.

9 Above all, take heed of that evil man thy self. It is a secret, subtil, daily, deadly, bosome enemy, which doth us most

most mischief, wee our selves are the sorest enemies to our selves (*Inimicorum pessimus, quia proximus*) all the Devils in hell, and all the men in the world could not hurt us, if wee were but true to ourselves. It was a good prayer of St. *Austin*, Lord deliver mee from that evil man my self. The way to conquer Satan, is first to conquer our selves. This is the highest and hardest Martyrdome, to deny our selves universally. Let us then walk wisely in this day of *Englands* trial, remembring, that the Scripture calls wicked men *Wolves* for ravening, *Dogs* for greediness, *Lions* for cruelty, and *Foxes* for subtilty. Any of these creatures, when iraged, are terrible, and wee will take heed of them; but when the cruelty and subtilty of all these creatures shall concenrer and meet in man, how great is the danger, and how had wee need to *beware of men*, especially when they come with *fair pretences*, and with fine words parget over foul matters, *2 Pet. 2. 3.* calling Pride, Decency; Errour, New-lights; Hypocrisie, extraordinary sanctity; Hereticks, the servants of God, &c? The Devil knows that if sin should appear in its own proper colours, men would hate it, so ugly and loathsome it is. If *Jeroboam* had told *Israel* plainly, they must worship Devils, when they worshipped the Calves, who would have followed him?

5 They were full of *Pride*, *Hos. 5. 5.* and *7. 10.* The pride of *Israel* doth testifie to his face. They were proud of their riches, and proud of their buildings, and therefore the Lord threatens to smite the Winter-house with the Summer-house, which they had built for *Pride* and *Pleasure*, *Amos 3. 4.*

And is not this *Englands* sin? Was there ever more pride in heart, in habit, in hair, in vestures, gestures, words, and works? And doth not pride ever go before destruction; and a high minde before a fall? But of this elsewhere at large.

6 *Hypocrisie* abounded amongst them, they were like a deceitful bow that breaks and deceives the Archer; they compassed the Lord about with their lyes, crying, My father, my father, howling before him in their misery, when alas their righteousness was but as the morning dew which suddenly vanishesth away, *Hos. 5. 6.* and *6. 4.* and *8. 2.* and *7. 14, 16.* and *11. 12.* *2 King. 17. 9.* This made the Lord to reject and abhor

In my Comment on 1 Tim. 3. 3. p. 49.

both them and their services, *Amos* 5. 21, 22.

And how doth this sin reign in *England* from *Dan* to *Beer/sheba*, from East to West, from one corner of the Land to another? Never was the Land so full of praying and preaching, Lectures, Repetitions, Private-meetings, &c. and never such unmortified, unholy, unrighteous, unanswerable walking to those duties. This abuse and prophanation of holy things makes the Land to tremble under us, *Ezek.* 22. 8. The Land is full of Science, but where, oh where is the conscience? The Voice is *Jacobs* Voice, but the hands are the hands of *Esaus*. Many talk like Angels, but live like Devils; they talk as if they had cloven Tongues, but walk as if they had cloven feet. Most amongst us live directly contrary to their prayers. They pray against pride, and yet their pride is visible. They pray against worldly-mindedness, and yet they are notoriously worldly. They pray for self-denial, and yet are great self-seekers, &c. Oh this cursed Hypocrisie, Hypocrisie ruins all. It is that leaven that sowers all our services, that Coloquintida that makes our duties deadly. If any sin destroy *England*, it is this. God may bear with other sins, but this provokes him to his face, and is such a horrid mocking of him, that his soul abhors.

[Against Hypocrisie, see Mr. *Torshel* his Treatise against it, and Mr. *Crook*, and Mr. *Sheffield*, Mr. *William Shepherd*, Mr. *Ant. Burges* Spi. Refin. 2. P. Mr. *Rob. Bolton* on *Psal.* 1. p. 24. Mr. *Fenner* on *Isa.* 58. 4 p. 407.]

7 The *Israelites* were great self-seekers. They brought forth fruit, but it was to themselves. They were all for present profit, and present pay, like the Heifer that loves to tread out the corn (where shee may eat as shee goes) but shee loves not plowing, that is hard and hungry work, *Hos.* 10. 1, 11. They were all for liberty and ease, they could not abide Gods yoke, and therefore the Lord tells them, that since they loved liberty so well, they should have enough of it, but to their ruine. *Israel* was a wanton Heifer, the whole pasture could not contain, nor content her, and therefore the Lord threatens to give her the liberty of the Lamb in the wilderness, where it should bee exposed to a thousand dangers and miseries, *Hos.* 4. 16.

And is not this the great sin of *England*? Was there ever less

*Odis improbum
qui proba lo-
quitur verba.
Menander.*

*In oculis Dei
nullum majus
scelus est hypo-
crisi, Scultet.*

less self-denial, and more self-seeking in the Land? where shall wee finde a plain, simple, single-hearted Jacob, that prefers Gods glory before his own interest, and can bee content to perish, so that Gods Name may flourish? Shew mee, Oh shew mee that man, that I may give thanks unto God for him.

Most men in our daies are *squint-eyed*, they pray, hear, repent, fast, give Alms, but still they have an eye to themselves in all they do. *Zach. 7. 5. Matth. 6. 2.*

And as *Ephraim*, so *England* is all for *Liberty*; Liberty in Church, and Liberty in State; Liberty in Spirituals, and Liberty in Temporals. We have those, that like Sons of *Belial*, can bear no yolk, none must reign over them. They must have Liberty, Liberty, Liberty; and I will proclaim a Liberty to you (saith the Lord) *A Liberty to the Sword, a Liberty to the Famine, and a Liberty to the Pestilence*; This is the portion of such Libertines, *Jer. 34. 17.*

8 *Witchcraft and Incantments*; This also was a sin that helpt to ruine *Ephraim*. They had familiarity with the Devil, and by his aid they could divine and inchant, *2 King. 17. 17.*

And was there ever more Witchcraft in *England*, than at this day? Oh this sinning sin grows rise amongst us. Those seducing, deluding, quaking sots and sectaries that go up and down the Land with their inchanting Ribbons, and other Diabolical practices, plainly shew that too many of them are in league with the Devil. They talk much of the spirits moving, and the spirits leading them; their bastards, their railing and blasphemy, shews that it is an evil spirit that leads them.

This sin helpt to ruine the Jews, *Because they had forsaken thy Lord, and were south-sayers, like the Philistims, Isa. 2. 6.* And if *England* bee guilty of the like sin, it must also look for the like punishment.

9 *Barrenness under the means of Grace*. God was not wanting in any means of Grace to *Ephraim*, but *Ephraim* was an empty Vine, and wanting to himself, *Hos. 10. 7.*

This also is the great sin of *England*, wee are dead under lively Oracles, and fruitless under fruitful Ordinances, and lean under soul-enriching means. Like *Pharaohs* lean line, that devoured the fat ones, yet themselves were still lean, *Gen.*

See more in my
Comment on
2 Tim. 3. 2.
p. 16, 17, &c.

See more in my
Comment on
2 Tim. 3. 13.
p. 225, 226.

41. 20, 21. Wee dishonour the Lords Pastures, and discredit his Ordinances by our unfruitfulness, and open the mouths of the wicked, to cry, *Ecce quales sunt qui Christum colunt!* Behold how dead and dull, how base and barren, how unholy and unrighteous these Christians are! such barren ground is nigh to cursing, *Heb. 6. 8.* Which of us will plow the Rocks, or sow the Sands, or bestow cost upon ground which will bring forth nothing but briars and thorns? The barren figg-tree was cut down, because it cumbered the Earth, and made the ground about it the worse, *Luk. 13. 6, to 10.* The figg-tree that had nothing but bare leaves of profession, was cursed for want of fruit, *Mark 11. 13, 14.* God will lay his Axe to the root of those trees that bring not forth good fruit, *Matth. 3. 10,* and lay waste his Vineyard, and command the clouds to Rain no more upon it, when after all his cost and care it brings forth nothing but wild grapes, *Isa. 5. 2, to 8.* when the Lord comes to walk in the beautiful Vineyard of his Church, and findes a tree that grows not in so fruitful a soil, hee will cut it down, it shall no longer cumber the ground.

Our great unfruitfulness under the rich means that wee enjoy, should deeply affect us. If *Hannah* wept for the barrenness of her body, how should wee lament the barrenness of our souls? and cry as *Rachel*, *Give mee children, or I dye*: So, give mee Grace, or I am undone, make mee fruitful, or I perish for ever. Complain to God against it, the best and most fruitful Christians have made the saddest complaints against themselves. *Holy Bradford*, how oft did hee lament that deadness, unfruitfulness, unthankfulness that cleaved to his nature? *David*, how oft doth hee begg for quickning Grace? Do by your barren hearts, as men do by their barren grounds, they will digg, dung, drain them, and use all means to make them fruitful: So do you, pray, read, meditate, hear, confer, and use all means to get your dead hearts bettered, and your graces quickned.

Yet lest any should deceive themselves, thinking that they grow in grace, when they do but deceive themselves; you must therefore know that there may bee a growing in gifts, when there is no growing in grace. Many a man knows more, and can pray longer than formerly, and yet no growth in grace. True growth is principally internal, in the Root, in

Humi-

Humiliation, Sanctification, Faith, Obedience. It is a growing up, not onely in some things, but in all things, (*Ephes. 4. 15.*) True growth is universal, it is not onely a growing in the head (as some that have the Rickets do) but in heart, head, and every part. True growth (*saith Aristotle*) is a diffusing of nourishment to all the parts, *uniformiter & difformiter*; The Understanding, Will, Memory, Affections, Body, Soul, all is bettered.

See Dylke on
the Sacrament,
chap. 15. p. 367

2 It may bee you do grow, but do you grow answerable to all the means and mercies which God hath bestowed upon you? They that have much, of them shall bee much required. Where the Husbandman bestows extraordinary cost, there hee expects an extraordinary crop; and herein the best of us all have great cause to bee humbled in the dust. Who can say hee hath answered the Lords cost and care, and grown answerably to all those Sermons, Sabbaths, Sacraments, good books, corrections, and all other rich means which God hath afforded us in these latter daies. Oh what Gyants might wee have been in waies of grace and goodness, if every Ordinance had been effectual upon our hearts! hee that is weak amongst us, might have been as strong as *David*, and hee that is strong as *David*, might have been as an Angel of the Lord, for wisdom, and purity, *Zach. 12. 8.* Like *Saul*, we might have been taller by the head and shoulders (in the waies of Grace) than other men. Our leanness, and our lewdness, our barrenness, and unfruitfulness, our unanswerable walking to the rich means of Grace that wee enjoy, doth certainly fore-tell a storm approaching.

Against barrenness; See *Gross* his Sermon on Col. 2. 10. p. 207. *Strong* 31. Sermon. p. 1. *Robinson*, Christ All in all, 2 p. p. 259.

10 Ingratitude, and abuse of Gods mercies to the promoting of Idolatry. The more God did for them, the less they did for him; their fulness bred forgetfulness, and the more they were increased, the more they sinned. Hence the Lord so oft complains of this sin, as provoking him more than all the rest, *Hos. 2. 8. & 4. 7. & 10. 1. & 11. 3, 4. & 13. 5, 6.* It was this sin especially that brought the sword upon them; *Hos. 2. 9. & 13. 7.* The Prophet *Amos* also, who was contemporary with *Hosea*, doth notably set forth the great Ingratitude of this people in abusing Gods mercies, *Amos 2. 9, 10, 11.*

And is not this that crying fin of *England*? Do wee not fight against God with his own blessings, abusing our health, wealth, wit, peace, plenty, corn, wine, gold, silver, Scriptures, Ordinances, yea all our comforts, and creatures, to the dishonour of the giver of them? His mercies make us proud, his riches coverous, his peace secure, his food intemperate, and all his benefits serve us but as weapons to rebel against him.

And do wee thus requite the Lord, O foolish and unwise? is this the thanks wee give him for all his patience, preservations, successes and deliverances? Will not the Lord visit for these things? and shall not his soul bee avenged on such a Nation as this? Had *England* no more sins to answer for but this, even this were sufficient to make it a desolation, as it did *Samaria*.

II *Covenant-breaking*. God had betrothed them to himself, and chosen them from the rest of the world, to become his people, *But they like men transgressed the Covenant, there did they deal treacherously against him*, Hos. 6. 7. & 10. 4. Like Sons of *Adam*, they walkt in his steps; though they were abundantly blest by God, yet they revolted from him, and transgressed the Covenant, *there, even there* (it is put emphatically) where they should have been most faithful, viz. in the Covenant, there they dealt most falsly and perfidiously with him.

And is not this one of the crying sins of *England*? Never was there a wiser and better composed Covenant in the Nation, and never any worse performed; wee have lifted up our hands to the most High, that wee will (in our places and callings) extirpate heresies, and yet many walk as if they had taken a Covenant to propagate them; many amongst us make no more of their Covenants, than an Ape doth of his collar, which hee can put off or on at his own pleasure.

Let any man but read all the branches of the Covenant, and then compare our contrary walking to it; and hee cannot but admire the infinite patience of the Lord, that hee hath not long since sent a sword to avenge the quarrel of his Covenant upon us, *Levit. 26. 25.* wee must not think to do such things, and escape, or to break our Covenants with God, and then bee delivered, *Ezek. 17. 15, to 20.* If the Lord so sadly avenged

See more in my
Comment on
2 Tim. 3. 2.
p. 69, 70.

See more before
Obs. ninth,
and Burroughs
on Hosea 4. 1.
p. 26, 27. &
5. 7. p. 420.

avenged the breach of Covenant with a man, yea with a Hea-then, and Idolater, what shall bee done to him who breaks his Covenant made with the great God of Heaven and Earth? and if a good man will perform the Covenant which hee made, though it bee to his disadvantage; how great is their sin then, who perform not the conditions of such Covenants as tend to their everlasting welfare? *Psal. 15. 4.* The Jews have a saying, That there is no punishment that befalls them, but there is a dram of the golden Calf in it: so there is no misery that befalls *England*, but there it a dram of Covenant-breaking in it.

12 Security. Though strangers had devoured his strength, yet hee knew it not; the *Syrian* and *Affyrian* had consumed him, and made a prey of him, yet such was his stupidity, that hee knew it not, viz. with a practical saving knowledge, so as to repent, and make a right use of it: *Tea gray hairs were sprinkled here and there upon him.* (which were a sign of weakness, and old age, and death approaching) yet they laid it not so heart, *Hof. 7. 9.* but they were at ease in *Sion*, and trusted in the Mountain of *Samaria*, putting the evil day far from them, and therefore a woe is denounced against them, *Amos 6. 1, 3. & 9. 10.*

And was there ever more security, and senseless stupidity in *England*, than at this day? Do not the Ministers of Christ generally complain that they see not that life, zeal, activity, tenderness, compunction, &c. in their people, as formerly? Many applaud and flatter themselves with their gifts and external profession of sanctity, but the power of it is very much wanting amongst us. A great calm oft times is a fore-runner of a storm; and great security is a great fore-runner of some great judgement. When the old world was eating, drinking, buying, building, marrying, and thought not of a flood, then it came and swept them all away; when men cry peace, peace, then comes sudden and swift destruction; *1 Thef. 5. 3.*

13 Anarchy. They devoured all their Judges, all their Kings were fallen, *Hof. 7. 7.* They discovered their rage in their seditious and frequent conspiracies, to the devouring and destroying of their Judges and Magistrates, as appears in the frequent murders of their Kings.

What

The danger of
Anarchy you
may see in my
Comment on
Psal. 82. 1.



What Anarchy and confusion is amongst us, hee is a great stranger in our English Israel that knows not.

14 *Lukewarmness.* This is another sin that helpe to ruine Ephraim, Hof. 7. 8. Ephraim is a cake not turned, and so but half-baked, or dough-baked; neque crudus, neque coctus, neither hot nor cold, neither fish, nor flesh, but of a middle mongrel Religion, halting between two, partly for God, and partly for the Devil, partly for Christ, and partly for Baal; but God hates such halting, halting doings; and therefore spues them out of his mouth, and sends them packing into captivity.

And is not this the sin of England? Are wee not a lukewarm generation, neither hot nor cold, that halt, not between two, but two hundred opinions? Wee have a knee for God, and a knee for Baal; a tongue for Christ, and a tongue for Antichrist; a tongue for Truth, and a tongue for Falshood; Like the harlot, wee are all for dividing: But God will bee served truly and totally, without halting or halving; hee hath made our whole hearts, and hee will have all, or none at all. Oh, this sin of formality and lukewarmness cries for some judgement against us. Where is our zeal for Gods glory? our mourning for the great dishonours that are done to his Name? our crying out, and witnessing against the blasphemies, heresies, witchcraft, juggling, and Satanical delusions that abound amongst us? Nay, do not many plead for a general Toleration of all sorts and sects? and if under a colour they make a Law against such, yet it is either made so wide, that offenders creep thorow, or the Rulers are so over-awed, that they dare onely admonish, when they should punish, and barely shave the head, which of right should bee cut off.

Now, will not the Lord visite for these things? and shall not his soul bee avenged on such a cold and careless Nation as this is?

15 *Divisions.* Ephraim was against Manasse, and Manasse against Ephraim; there was division upon division amongst them: their sins had divided them from their God, and now God in his just judgement sets a spirit of division amongst themselves to their destruction, Hof. 10. 2. Their heart is divided, now shall

See more in
my Com-
ment on
1 Tim. 4. 2.
334.

Jeſſchamu, ſcribunt, deſolabuntur. Vulg. & Monan. V. Burroughs *Trenicum*, p. 1, 2, & c.

they

they bee found faulty; or as some render the word, they shall bee ruined. For desolations in a State oft follow divisions in the Church, as wee see in *Poland, Germany, &c.*

And was *England* ever more sadly divided and sub-divided than at this day? What separations, and sub-separations are found amongst us? One is of *Paul*, another of *Apollo*; divisions in principles, divisions in practice, divisions in judgement, and divisions in affection; divisions in Church, and divisions in State: For the divisions of *England* there bee sad thoughts of heart. *Jerusalem*s divisions were *Jerusalem*s ruine; The Lord grant that *Englands* divisions prove not *Englands* ruine. These give the enemy great advantage, against us, and encourage them to set upon us. When *Israel* and *Judah* were at variance, then comes *Shishak* the *Egyptian* and troubles *Jerusalem*, 2 Chron. 12.2.

It is observed, that *England* was never conquered, but when it was divided within it self.

*Dum pugnant
singuli, vincunt
per universi.
Tacitus.*

Oh that God who hath made our hearts would mend them,
and unite them, that wee may never lose our Religion, Laws,
Estates, Persons, Posterity, and all that is dear to us, and lay
our selves open to the malice of a bloody enemy, who hath
no way to overthrow us sooner than by our sinful dissensi-
ons.

16 *Carnal-confidence.* For this sin they are frequently re-proved; one while they trusted in their Kings, anon they go down to *Egypt* for help, and then seek to the *Assyrian*; they forsook the Lord, and trusted in an arm of flesh, which yet could not help them in their troubles, *Hos. 5. 13.* and *7. 11.* and *12. 1.* and *13. 10.*

And doth not this sin abound in *England*? Have not wee trusted in Kings, Princes, Protectors, Parliaments, Armies, Navies, &c? Wee have leaned so long upon our staves, till wee have broken them all, and ruined our carnal confidences by idolizing them.

17 *Incorrigibleness under lesser judgements.* God had been as a moth to *Ephraim*, which consumed him by little and little, but since that did not better him, the Lord came as a Lion against him, and tore him all to peeces, *Hos. 5. 12, 14.* Like a good Physician hee used all means to heal them, *Hos. 7. 1.* by his word, by his mercies, by his judgements, but since

nothing would mend them, the Lord swears by himself, to root up them, and their posterity, for their stubbornness, *Amos 4. per totum.*

And is not this our sin? Hath not the Lord used all gentle means, and spent all his lesser rods in vain upon us? Who can say hee hath been the better for all the Agues, Feavers, Taxes, Poverty, Sickness, &c. or any of those lesser rods which God hath laid upon us? May not the Lord complain of *England* as hee did sometime of *Israel* for their incorrigibleness? *Amos 4. 6. to 12.* Thus and thus have I done to you, yet have ye not returned to mee, saith the Lord; and therefore now I will bring some greater judgement on you, unless by repentance you prepare to meet your God, and so prevent his wrath.

18 *Oppression and cruelty.* They added their oppressions upon the poor in a violent, virulent manner, which brought destruction upon them, *Amos 3. 9, 10, 11, 12.* and *4. 2.* They used false weights, and loved to oppress, they were all for getting, though it were by force and forgery, *Hos. 12. 7.*

And doth not this sin reign amongst us? Was there ever more wracking of Tenants, grinding the faces of the poor, squeezing them, and eating them peece-meal? Was there ever more couzening, cheating, over-reaching, over-reckoning, and unrighteous dealing in the Land, and that by some who pretend to an extraordinary measure of Religion? I beleeve the like hath not been known in the memory of man. Our fore-fathers had less light and knowledge, but there was far more plainness and single-heartedness in those dayes, than is in ours.

I have but little dealing in the world (had I less I should bee well contented) yet I must profess, that I can scarce tell where to finde a plain, simple, single-hearted *Nahum*; let such know that God abominates them, *Deut. 25. 13, 14.* and will bee avenged on them, *1 Thess. 4. 6.* The whole land fares the worse for such. This was one of those sins amongst the rest, that brought judgements on *Jerusalem*, and will certainly bring judgements on *London*, and the rest of our Cities where such enormities abound, *Ezek. 22. 12, 29, 31.*

19 *Atheism.* They forgot God dayes without number, hee was not in all their thoughts. Hence the Lord so oft complains

*Plestimur sed
non flectimur,
corripimur
sed non corrigi-
mur.* Salvian.

See more in my
Comment on
1 Tim. 3. 3.
P. 1582.

plains, that they knew him not, nor considered that hee remembered all their doings, *Hos. 2. 5. 8. 13. and 5. 4. and*

7. 2. **Atheism** at this day is the crying sin of *England*, wee are not in so much danger of *Papism*, now, as of *Atheism*; how hath this (God-provoking, Land-ruining, sin over-spread the whole Island; wee have all sorts of *Atheism* amongst us,

of *three* kinds, *Intellectual*, *Mental*,

Vocal,

Vigil.

Wee have *close* Atheists, and *gross* Atheists; wee have Atheists contemplative, and Atheists practical; some are closer Atheists, they do not directly and plainly cast God out of the world; yet these fools (who are the worlds wise men) say in their hearts, *There is no God*, *Psal. 14. 1.* This kinde of Atheism is not so easily discovered, nor reprov'd, and so it wants that help which *gross* Atheism meets withall.

2. Many that confess God in their words, yet deny him in their works, and by consequence deny his All-seeing eye and Being, as if God took no notice of things below; these are *practical* Atheists, *Titus 1. 16.* *Eliphaz* sets the brand of wickedness upon the fore-head of this sin, *Job 22. 5, 13, 14.* and God threatens to search, as with Candles, for such Atheistical ones, *viz.* Hee will search narrowly, and sift them thorowly, as the woman that lighted a candle to search for her lost goate, *Zeph. 1. 12.* yet Atheism is frequently asked in the world in one degree or other, *Psal. 10. 4.* *The wicked in the pride of his heart will not seek after God;* i. e. hee thinks hee hath no need of him, but hath enough in himself, and therefore hee will not go to God: *God is not in all his thoughts,* i. e. hee is in none of his thoughts, no not in one of his thoughts or wayes. It is an *Hebraism*. The Devil would faine make men not beleieve that which himself cannot but beleieve, *viz.* that there is a God. This is one of the highest degrees of wickedness in the world. To deny God is so high a sin, that it takes away all at once, the Devil needs not come a second time. This is to sin against the greatest light, it is not onely a sin against the light of Christianity, but against the light of nature, against the witness of the creature, and the whole Creation. Such sin against the Providence of God, and against the common con-

sent of all Nations. Tully could say, There was never any Nation so barbarous, as to deny that there was a God. I have seen a City without walls, but never any City but acknowledged a God. I have heard of some that have denied that there was a God, yet never knew the man, but when hee was sick, hee would seek unto God for help; Therefore (saith Seneca) They do but lye, that say, there is no God; they sin against the light of their own consciences; they who most studiously go about to deny God, yet cannot do it, but some check of conscience will flye in their faces; hence Heathens have condemned some to death, that denied there was a God. This is a Mother-sin, and the root of all abominations, yea, In every sin there is a virtual, tacit, interpretative Atheism; they say, as it were, in their hearts, that God doth not see, Psal. 14. 1, 2, 3. & 73. 11, 12. & 94. 5. to 9. This sin ruined Jernsalem, Ezek. 9. 9. and if it spread in England, as it hath done of late years, it will certainly ruine us also.

Wee all carry the root of this Prolifical sin about us, and in every sin there is a grain at least of Atheism; when wee are charged with it, wee are apt to say, as Hazael, Am I a Dogg? hee would not beleieve that there was so much wickedness in him: Thou shalt bee a King (saith the Prophet) and then thy corruptions will soon appear, when thou hast power and opportunity to act them: So say I, thou art a Son of Adam, lapsed and fallen in him, thou hast the seed of this sin within thee, and when a temptation comes, it will quickly discover it self to the world,

2 Take heed of Polytheism, which is the ready way to Atheism; the having of many gods, is the ready way to have no God. An Omni-Religion, is the ready way to no Religion. The world abounds with false gods.

1 Whatsoever wee have more than God, that is our God, Amor tuus, Deus tuus.

2 Whatsoever wee confide in more than God, that is our God, Job 31. 24.

3 Wherever wee glory and rejoyce in more than God, Jer. 9. 23. Phil. 3. 19.

4 Wherever wee ascribe efficiency to, Hab. 1. 16. God will have all power ascribed to himself, Deuteronomy 8. 12, 13, 17, 18.

5 What-

5 Whatever wee obey against the mind of God, bee it friend or foe, men or Devils, that wee make our God.

[Against Atheism, See *Capel* on Tentat. p. 2. ch. 2. p. 153. Edit. ult. Mr. *Henry Smith*, his Arrow against Atheists, amongst his Ser. 2. p. p. 1, to 96. Mr. *Trapp*, at the end of his Comment. on the Epistles, p. 1103. *Robinsons* Effaies, Obs. 11. D. *Clerks* Ser. on *Psal.* 14. 1. p. 319. *Wicmese* 4th. Vol. p. 1. *Church* his Miscel. p. 154. *Tassin* on Amendment. p. 4, to 15. B. *Andrews* Catechisme, p. 25.

Fullers Holy State, p. 378. Mr. *Clerks* Mirrour, chap. 9. Edit. 3.]

20 Their sin was full, and they ripe for ruine. God had born with their provocations about two hundred and sixty years, even till they had filled up the measure of their sins, and then hee brought destruction on them.

Now <i>Ephraims</i> sin was full	{	1 In respect of Multitude.
		2 Magnitude.
		3 Strength.
		4 Growth.
		5 Impudency.
		6 Obstinacy.

1 There was a fulness of *Number and Multitude*. 1 All sorts of sin abounded, both in Doctrine and Manners; there was Idolatry, Adultery, Murder, Witchcraft, Lying, Stealing, Oppression, 2 *King.* 17. 9, 10, 11. *Hos.* 4. 1, 2, & 7. 7. *Amos* 2. 6. 2 All sorts of *Sinners* abounded, high and low, Princes, Priests, and People, all were Idolaters, and delighted in false worship, *Hos.* 5. 1. *Micah* 7. 3, 4, 5, 6.

This universality of sinning is ever a fore-runner of judgement; when *All* the old world had corrupted themselves, then came the flood; when *All Sodom* was wicked, and *All Jerusalem* rebelled, when the mean man bowed to Idols, and the great man humbled himself, then God will not forgive, *Isa.* 1. 5, 6. & 2. 9. *Jer.* 5. 1, 4, 5, 6, 7. & 7. 18, 19.

2 There is a fulness of *Magnitude*, which is a fore-runner of destruction; When the sins in themselves are great, as Idolatry, Witchcraft, Hypocrisie, Apostacy, &c. and these sins are heightened by circumstances, being committed against great Light, Love, Patience, &c. and this was *E-*

Ephraim, I wish it were not also *England's* case.

3 A fulness of *Strength*, when men do wickedly with both hands, *i.e.* Earnestly and actively, *Micah* 7. 3. When men draw iniquity with the cords of Vaniry, and study how they may do mischief with all their might, *Isa.* 5. 18. *Ezek.* 22. 6.

4 A fulness of *Growth*, when men sin more and more, as *Ephraim* did, *Hos.* 13. 2. and grow worse and worse, *2 Tim.* 3. 13. persevering in their sin, without end or measure, this also prognosticates ruine to a Nation. The Lord did not presently destroy the *Amorites*, but suffered their sin to come to its fulness, that hee might pour upon them the fulness of his fury, *Gen.* 15. 16. The sins of the *Amorites* is not yet full. Though they were notoriously wicked, yet hee bears with them till their sins were ripe for ruine. A woman must go her forty weeks, till the childe bee come to perfection, and then comes her travel suddenly and surely: So sin hath its conception, rise, reign, and ruine, *Psal.* 7. 14. *James* 1. 15.

5 A fulness of *Impudency*, when men declare their sins, like *Sodom*, and openly profess their wickedness with Whores fore-heads that cannot blush, *Isa.* 3. 9. *Jer.* 3. 3. & 6. 15. *Zeph.* 3. 5.

A Quaker came lately to *Aldermanbury* on the Sabbath day, and in Sermon-time gets in the Pulpit, and pulls out a pocket, and falls to working in the Church. Others in *London* work openly upon the Lords day. See *Solomon.* (per *Antiphrasin*) *Eccles.* a Quaker his blasphemous Narrative of this business.

6 A fulness of *Obstinacy*, when nothing can reclaim a People, but they are resolutely wicked, as *Ephraim* here, who was married to *Idols*, and would not return, being deeply rooted in iniquity, *Hos.* 4. 17. & 5. 14. & 9. 9. They sold themselves to do wickedly, *2 King.* 17. 17. they would not bee warned by the falls of others, whom God had punished before them for the same sins, *2 King.* 17. 8, 13, 14, 15. but rejected the counsel of his Prophets, till the wrath of the Lord broke forth, and there was no remedy, as you may see, *2 King.* 17. 7, to 24. where you have *Ephraim's* sins, and *Ephraim's* punishment fully set forth.

Now what could the Lord do less, than root up such a people to obstinate under reproofs, so unthankful for mercies, so

incor-

incorrigible under judgements, so incapable of repentance, so impatient of remedies, so impenitent under all the means of grace which God had afforded them?

*

Let us now reflect upon our selves, and see whether Ephraim's sins, bee not Englands sins; if so, parity of sins will bring parity of judgements; if our sins run parallel with those of Ephraim, wee may justly expect Ephraim's downfall.

It is said of Lot, that his righteous soul was vexed with the sins of Sodom, 2 Pet. 2. 7, 8. the word is in the original, his soul was wracked and tormented, when hee saw the abominations of the Sodomites. These twenty sins which abound in England, and abode some judgement approaching, should even wrack and torment our souls with grief, that so wee may bee marked for mercy when judgement comes, Ezek. 9. 4. Hab. 3. 16.

Βασανίζω,
torqueor, equi-
leo imponi.

The counsel which the Lord gave to Ephraim, shall I give to England, Hos. 14. 3; 2, 3. Return, O back-sliding England, from thy Atheism, Apostasy, Heresie, Blasphemy, Hypocrisie, Formality, Ingratitude, Witchcraft, Secumy, Anarchy, &c. and take with you words of sincere confession, and turn unfeignedly to the Lord, so will hee receive you graciously, and accept both of your persons and performances.

[If any would see more Land-destroying sins, let him peruse D. Corn. Binges on Jer. 4. 14. p. 38, 39. preached 1642. Perkins 3. Vol. p. 410. D. Gouge his Arrows, on Num. 16. 46. Sect. 46. p. 79. and 139. Mr. Case his Sermon on Exod. 5. 22. p. 11, 12. preached 1646. D. Peter Smiths Fast Sermon on Psal. 107. 6. p. 30, 31. preached 1644.]

Lastly, their Rulers were corrupt, their Kings, Princes, Judges were Idolaters, Revolters, Violaters of the Law, Bribers, &c. Hos. 4. 18, 19. and 5. 10. and 9. 15. and the people were corrupted by them, for where the head is rotten, the members cannot bee sound. Of all the twenty Kings of Israel (after the division of the State) there was not one good from first to last, they were all Idolaters, which serves to clear and vindicate the Justice of God in the utter overthrow of those Kings, and their Kingdome, who had for the space of two hundred thirty seven, or two hundred and sixty years (by some) abused the goodness and patience of the Lord, and

since

- 9 † *Joash* reigned forty years, and was slain, 2 *King.* 11.
4, &c.
10 † *Amaziah* reigns nine and twenty years, and is slain
2 *King.* 14. 2.
11 *Uzziah*, alias *Azariah* was slain, 2 *King.* 15. 1, 2,
13. 2 *Chron.* 26. 3. hee reigned two and fifty years.
12 † *Jorham* reigned sixteen years, 2 *King.* 15. 33.
2 *Chron.* 27.
13 *Ahaz* reigned sixteen years, 2 *King.* 16. 2.
14 * *Hezekiah* reigned nine and twenty years, 2 *King.*
18. 2.
15 * *Manasseh* reigned five and fifty years, 2 *King.* 21. 1.
16 *Amou* reigns two years, and is slain, 2 *King.* 21. 19.
17 * *Josiah* reigns two and thirty years, and is slain,
2 *Kings* 22. 1.
18 *Jehoahaz* reigned three months, 2 *King.* 23. 31.
19 *Jehojakim* reigned eleven years, 2 *King.* 24. 1.
20 *Jehojachin* three months, 2 *King.* 24. 8.
21 *Zedekiah* reigned eleven years, 2 *King.* 25. 1.

The other ten Tribes over which *Jeroboam* reigned, was called *The Kingdom of Israel*, which continued about two hundred thirty and seven years, till they were carried into captivity by the *Assyrians*, about the sixth year of *Hezekiah*, when *Hoshea* the last King of *Israel* was carried away captive. So that the Kingdom of *Israel* ended one hundred thirty and three years before that of *Judah*.

In this time there were twenty Kings of *Israel*, of ten several stocks, whereof one destroyed another. *Jeroboam's* stock was cut off by *Baasha*, and *Baasha's* by *Zimri*, and *Tibni's* by *Omri*, and *Omri's* by *Jehu*, and *Jehu's* by *Shallum*, and *Shallum's* by *Menahem*, and *Menahem's* by *Pekah*, and *Pekah's* by *Hoshea*, and *Hoshea* with his were captives to *Salmanser* King of *Assyria*. The most of these Kings were cruel Tyrants and Persecutors, which bred sad commotions, and transported the Kingdom from one family to another. Whereas in *Judah*, where purity of worship was preserved, and the godly Kings joyned with the Prophets, there were nineteen Kings of the same stock orderly succeeding each other: So good it is to walk in Gods waies, and to take in his Ministers with

A CATALOGUE of the KINGS of ISRAEL.

- 1 *Jeroboam* reigned two and twenty years.
- 2 *Nadab* his Son succeeds him, hee reigned two years, and is slain.
- 3 *Baasha* of another stock succeeds him, and reigns four and twenty years.
- 4 *Elah* his Son succeeds him, and hee reigns two years, and is slain by *Zimri*.
- 5 *Zimri* of another stock reigns seven daies, and burnt himself.
- 6 *Tibni* of another stock reigns about four years, and dies (as it is conceived) a violent death.
- 7 *Omri* of another stock reigns twelve years.
- 8 *Ahab* his Son succeeds him, who reigned two and twenty years, and is slain by the *Syrians*.
- 9 *Abaziah* his Son succeeds him, and reigned two years.
- 10 *Jehoram*, *Abaziah's* Brother, and a second Son of *Ahab*, succeeds him, hee reigned twelve years, and is slain by *Jehu*.
- 11 *Jehu* of another stock reigned eight and twenty years.
- 12 *Jehoabaz* his Son succeeds him, and reigns seventeen years.
- 13 *Jehoash*, or *Jash* his Son succeeds him, and reigns sixteen years.
- 14 *Jeroboam* (the second) his Son succeeds him, and reigns one and forty years.
- 15 *Zachariah* his Son (the last of *Jehu's* race) succeeds him, hee reigns six months, and is slain by *Shallum*.
- 16 *Shallum* of another stock reigns one month.
- 17 *Menahem* of another stock having slain *Shallum*, reigns ten years.
- 18 *Pekabiah* his Son succeeds him, hee reigns two years, and is killed by *Pekah*.
- 19 *Pekah* of another stock regins twenty years, and is slain by *Hoshea*.

26 *Hshew* the last King of *Israel* reigns nine years, and is carried into captivity with his people by *Salmanser* King of *Assyria*.

1 *Jeroboam* their first King came in by Rebellion. *Israel* rebelled against the house of *David*, and chose *Jeroboam* for their King, 1 King. 12. 19. hence the Lord complains, that they set up Kings, viz. *Jeroboam*, and his successors, but not by him, Hof. 8. 4. they did it without asking his advice, or staying for his command; for though hee had decreed to rent the ten Tribes from *Solomons* race, yet because they did it not in an orderly way, but tumultuously, therefore hee calls it rebellion, and saith, that hee knew it not, viz. so as to approve of it; and though God had fore-told that *Jeroboam* should beee King, yet because hee came to the Crown with a proud, aspiring, rebellious disposition, hee is called a Rebel, 2 Chron. 13. 6, 7. This *Jeroboam*, the Son of *Nebat* (so called, to distinguish him from *Jeroboam* the second, the Son of *Joash*, 2 King. 14. 23.) was *Solomons* servant, a valiant, active, subtil man, and so more fit to beee the head of a faction. *Solomon* hearing that the greatest part of his Kingdome was given to *Jeroboam*, hee was offended with him, and fought to kill him. Kings cannot endure contrivalls. Upon this *Jeroboam* fled into *Egypt*, where (probably) hee learnt the Idolatry of the Calves, for the *Egyptians* were great Idolaters, 1 King. 11. 28, 40. No sooner is hee in the Throne, but hee sets up a new Religion in his new Kingdome; Hee begins ill, the very first step hee takes is out of the way; hee sets up two golden Calves, and draws all *Israel* to worship them. This crafty *Achitophel* fore-saw, that if the people should go up to *Jerusalem*, to worship there, the glory of the Temple might assure them, and the true Priests of the Lord would beee drawing them to adhere to their lawful Prince of the house of *David*, 1 King. 12. 27. hee therefore useth all means to keep them from having any thoughts of *Jerusalem* (though this fear was vain and needless, for hee had Gods promise, that if hee would cleave to him, and worship him onely, that then hee would preserve the Kingdome to him and his posterity, 1 King. 12. 38.) To this end hee invents a more easie and plausible kind of worship, pretending that it was too much cost and pains for them

to go thrice a year up to *Jerusalem*; they should have gods of their own at home, Two golden Calves, to represent

E Longinquo posuit, solent homines qui pii videri volunt, diffida procul sana, aut religionis gratia, aut novitatis studio frequenter invisere. Sanctius.

God to their eyes. These hee sets up, one in *Dan*, a City in the North, and the other in *Bethel*, a City in the South. Hee sets not up Horses, or Rams, but Calves, as the *Israelites* in *Egypt* had done before him (though to their cost, *Exod.* 32. 4, &c.) The Idol *Apis* is

worshipped by the *Egyptians* in the shape of an Oxe, or Calf, and it should seem *Jeroboam* here imitates them, and the rather peradventure (out of a politick device) to ingratiate himself with *Shisac* the King of *Egypt*, that hee might the sooner help him against *Rehoboam*; and as if this were not sufficient, instead of Gods Temple at *Jerusalem*, hee set up houses of pretended devotion, wherein hee appointed God to be worshipped in his own Idolatrous fashion. Hee also ordeined new Priests, men that were of base condition, and not of the Tribe of *Levi* (for the *Levites* had left him and his Calves, and went to *Jerusalem*, 2 *Chron.* 11. 13, 14.) men

Nature could say, *Homines viles non constituuntur Sacerdotes propter horum qui religioni & majestati divine debetur. Arist. Polit. l. 7. c. 9.*

Decebat vilissimos homines, ut vilissimos haberent Sacerdotes. A Lapide.

of his own party, and such as joyned with him in carrying on his state-design. Like Lettice, like lips; fit Chaplains for such Calves, or rather *Devils*, as they are called, 2 *Chron.*

11. 15.

Quest. But what saith the Lord to all this?

Ans. Why this became a sin to the house of *Jeroboam*, even to destroy it from the Earth, 1 *King.* 13. ult. It was a sin, a sin with a witness, a notorious, hainous, complicated sin, that had many other sins in the belly of it; it was a sin committed against great Light (for hee had the Prophets, *Shijah*, *Semaja* and *Ido* to instruct him) and against great Love, for the Lord had raised him from a servant to be King, and that over his own people *Israel*, and had instructed him what hee should do, and how hee should walk, that hee might prosper, yet hee most ungratefully forsakes the God of his mercies, to follow Calves, and Devils, contrary to the expresse command of God, that they should not make any graven Image, to worship it. It was also against the Judgement of God on their Progenitors, whom they knew God had cut off for making such an Idol

dol as the golden Calf. Besides, hee changed the time, the place, the manner of Gods worship, 1 *King*. 12. 32, 33. and to encourage the people the more in these exorbitant waies, hee himself usurps the Priests Office, and offers upon the Altar, which none but such as God had set apart for that work might do. Yet more, this sin was a scandal and ruine to all *Israel*, it drew them from God, and made the Lord to divorce them, *Hos*. 2. 2. Yea some of *Judah* also were infected with this Idolatry, 2 *King*. 17. 19. and therefore *Jeroboam* is so often famed with that infamous Title, and branded to posterity, with a *This is that Jeroboam, the Son of Nebar, that made Israel to sin*. This is hee, that by his Example, Precepts, and Power, drew the people from God. Hee was the first Author of this Idolatry, others were but Accessories. This was that indelible sin which could never bee removed from him, nor his house, nor from *Israel*, till it brought them all into captivity.

See more in B. *Halls Contemplations*. l. 18. p. 1175. &c. folio.

OBSERVATIONS.

1 *Idolatry rents a Kingdom in peeces.*

Solomon fell to Idolatry, and now ten Tribes fall from his immediate Successor *Rehoboam*, his Son, to *Jeroboam* his Servant.

2 *God is most true in his Threatnings.*

Hee threatened to rend ten Tribes from *Solomon*, for his Idolatry, and here hee performs it, 1 *King*. 11. 31, 33.

3 *A malicious body cannot long want a head.*

If *Israel* cast off their true Sovereign, they will chuse a false one rather than fail. If they forsake *Rehoboam* the true heir, they will have a *Jeroboam*, though hee ruine them. Tyranny is better than Anarchy, and a bad Ruler better than none at all.

See my Comment on *Plal*. 82. 1.

4 *Carnal men are very industrious to get and keep the Kingdoms of this world.*

How doth *Jeroboam* bestir himself here? Hee builds himself a Palace in *Sechem*, and plants a garrison in *Pennel*; hee invents a flesh-pleasing worship, false Priests, false Paths, and all to establish himself (as hee thought) the faster in the Throne.

Now, shall carnal men bee so industrious for earthly Kingdomes, and shall wee take no pains for a heavenly one? shall they labour thus for things that perish, and thus eagerly pursue what they cannot keep? and shall not wee labour for heavenly and enduring riches? shall the Kingdomes of the Earth suffer violence, and do the violent take them by force? and shall not the Kingdome of Heaven suffer violence, and wee bee more zealous for it?

5 *The Visible Church in this world is subject to many changes.*

One while it flourisheth, and anon it is clouded; one while it is famous, and anon it is infamous; now it is united under a *Solomon*, anon it is divided under a *Rehoboam*. The seven Churches of *Asia*, whose fame sounded thorow the world, are at this day a desolation. The *Invisible Church*, the Elect of God, shall never perish, they shall never fall totally and finally, because their seed abides in them: But a *Visible Church* may fall away utterly, and come to nothing. Shee that was visibly the Spouse of Christ, may become a harlot, as *Rome* hath done.

6 Great men, if they bee not good men, do abundance of hurt.

If *Jeroboam* the King bee an Idolater, hee will infect all his Successors, his Idolatry, like an incurable Leprosie, cleaved to all the nineteen Kings of *Israel*, and they drew all the people with them. *Magnates sunt magnates*, Great mens actions are all examples, and their examples Laws; what men see, sinks deeper into them, than what they hear. *Segnius irritant animos*, &c.

One sinner (especially if in authority) destroies much good. It is the Rulers of a people that oftentimes make them to erre, *Isa. 3. 12*. The more potent the sinner, the more mischief hee doth; they have greater power, and more able instruments at hand to promote their sinful designs.

Hence *Jeroboam* is never mentioned, but with a train after him. If a Ruler hearken to lyes, all his servants will bee wicked; they will do as the Master doth, and think they do well, *Prov. 29. 12*.

7 *The Vulgar are very unstable.*

Quales in Rep. Principes, tales reliquos salute esse Civis, dixit Cicero.

V. My Comment on Psal. 82. 1.

No sooner are *Jeroboams* Calves up, but *Israel* is down upon their knees; Their worship follows immediately upon their erection. How suddenly do men follow the Religion of their Rulers, bee it what it will! Like beasts they follow their Leader, not considering which way they ought to go, but looking which way their Rulers go.

8 *King-leaders in sin are abominable to God.*

The *Seduced*, that follow in simplicity, are to bee pitied; but the *Seducers*, that wilfully mis-lead others, should bee severely punished. How oft is *Jeroboam* branded with this ignominious Title to posterity, for drawing *Israel* into sin, with a *This is that Jeroboam, the Son of Nebat, who made Israel sin*. The memorial of such wicked ones shall rot, and bee as loathsome as dung upon the earth, 1 *King*. 14. 10.

9 *Evil company is very infectious.*

Israel sojourned in *Egypt*, and made one Calf; *Jeroboam* sojourned in *Egypt*, and hee sets up two. *Ahae* going to *Damascus*, to the King of *Affria*, the better to ingratiate himself with him, hee brings from thence a new-fashioned Altar, 2 *King*. 16. 10, 11, 12. When people are mingled amongst the Heathen, then they learn their works, *Psal*. 106. 36.

10 *Superstition is a foolish thing*, Jer. 10. 8, 14.

It puts out the eye of Reason; before it makes men Idolaters, it unmans men. As the *Syrians* were first blinded, and then carried into the midst of *Samaria*: So are Idolaters first bereft of their wits and common sense, and then they fall to worship *Calves*, *Sticks*, *Stones*, *Bones*, *Reliques*, *Cats*, *Dogs*, *Crocodiles*, *Hawks*, *Sun*, *Moon*, *Onions*, *Leeks*. What more brutish than a Calf? none but hee who ascribes reason, help and divinity to such unreasonable things. Many think they worship God under such forms, but hee expressly tells them, they worship Devils, 2 *Chron*. II. 15. So *Deut*. 32. 17. *Psal*. 106. 37. 1 *Cor*. 10. 20.

11 *Superstition is leavish.*

Jeroboam sets not up Iron, or Brazen, but Golden Calves; not doth hee onely gild them over, but they must bee made of massie, molten Gold, cast into the fashion of Calves. The
basest

V. my Comment on 2
Tim. 4. 10.
Obf. 6. p. 426.

See more in my
Comment on
2 Tim 3. 5.
p. 140.

O sanctas gentes quibus hoc
nascentur in hunc Numina, Ju-
ven: Sat. 15. V. Mr. Clerks
Mirrour, chap. 128. Edit.
ult.

No wonder if such bee brutish,
who have made a Calf their
God.

basest metal is too good for such gods, but the best of metals must make them, *Exod. 32. 3. Jer. 10. 4, 5. Dan. 3. 1. Hosea 8. 4. Hab. 2. 19.* Idolaters spare no cost about their Idols; *They lavish gold out of the bag, and wastfully spend their treasure upon these worthless vanities; Isa. 46. 6. Exod. 32. 3. Ezek. 16. 33. Hos. 8. 4.* They neglect; yea carve and cut their bodies to serve their Idols, *Col. 2. 23. 1 King. 18. 28.* and spend whole daies in their service, *vers. 29.* and which is more, they will offer their very children in sacrifice to them, *Psal. 106. 37. Ezek. 16. 27.*

12 Will-worship is no worship in Gods esteem.

Jeroboam here sets up a Temple, an Altar, Ceremonies, and Priests of his own devising, but God rejects them all, and tells them, that for all their Temple, *they had forgotten him,* and provok'd him to wrath with their abominations, *Hos. 8. 14.* God cannot indure that men should set their Altars by his Altars, and their thresholds by his thresholds, *Ezek. 43. 8.* Idolaters think they do God good service, when all their service incenseth him, *Ezek. 6. 9. Isa. 7. 11, to 16.*

13 No mercies can work on wicked men.

Let favour be shewed to them, yet they will not learn righteousness, *Isa. 26. 20.* God raiseth *Jeroboam* from a servant to be King of *Israel*, sends the Prophet *Abijah* to tell him how hee should walk and prosper, *1 King. 14. 7.* but he ungratefully forsakes the God of his mercies, and falls down to golden Calves, and worships them: One would think the more men had, the better they should bee, and the more wages they had, the more work they should do; but such is the corruption of our natures, that usually the more wee have, the worse wee bee; the higher in honour, the further from God. When Gods people are once become Lords, then they refuse to come near him, *Jer. 2. 31.* Like *Esops* Hen, the better shee was fed, the worse shee laid. Fulness breeds forgetfulness; when *Ephraim* was fed in a fat pasture, hee grows proud, and forgets God, *Hos. 13. 6.*

14 Wicked men are obstinate and incorrigible.

No judgement works on *Jeroboam*; let his hand wither, the Altar rend, his Armies bee routed, his plots defeated, the loss of his Kingdome, and utter destruction of him and his be-foretold, yet hee is *Jeroboam* still, and persists in his wicked-

ness

Mr. Croftons
Serm. on Joshua
22. 19. and
Mr. Stronges
32. Serm. p.
471. 472.

Solus imperan-
tium mutatur
in melius Ves-
pasianus. Tac-
itus.



ness after all this, *1 King. 13. 3, 4, 5, 33.* Besides, hee could not bee ignorant how severely God punished the *Israelites* for the very same sin of worshipping the golden Calf. But wilful sinners are judgement-proof; no plagues upon themselves, or others, can work upon them. It is this that aggravated *Jeroboams* sin, and made it out of measure sinful, that hee did not through infirmity, but wilfully hee sets up Idolatry, and therefore hee is said to devise a worship of his own head, the better to destroy the worship of God, and draw men from his Temple at *Jerusalem*, *1 King. 12. 28, 33.* Now the more contrivement there is in sin, the worse it is, as wee see in *David*, the killing of *Uriah* lyes as a blot upon him more than all his other sins, because there was more deliberation and contrivement in that, than in any of his other sins, *1 King. 15. 5.*

David in alijs peccatis non ex mali animi instituto, sed fortuito & quodam casu

vultus acceperat; negligentie peccata evant, non malignitatis. Theodoret.

15 The tolerating of such contemptible men, as are neither called, nor qualified for the work of the Ministry, to usurp the Ministry, is a God-provoking sin.

Jeroboam makes Priests of the lowest of the people, and this provokes the Lord to root up both him and his posterity, *1 King. 13. 33, 34.*

16 Wicked men bring a curse on their posterity.

The poor children many times fare the worse for the fathers wickedness; not onely is *Jeroboam* cut off, but all his posterity perish with him, *1 King. 15. 29, 30.* [Of this see more before on vers. 16. Obs. 12.]

17 Carnal policy, is meer folly.

One grain of sincerity, and real honesty, will outweigh many mountains of shifting subtilty. It is hee onely that walks uprightly, that walks surely. It is ill when Rulers are more careful of the State than of the Church, of civil policy, than the matters of God. When they dare not promote Religion for fear of troubling the State. God oft punisheth such selfishness with the loss of all. *Jeroboam* for politick respects, and self-ends, sets up Calves, as suiting better with his carnal projects, than the pure worship of God; hereby hee thought to get the hearts of the people, and settle

the Crown faster on his head, and thereby hee lost all. His Calves deceived him, and cast him off, *Ho.* 8. 5. 14. hee need not to have used such indirect courses, for hee had Gods hand for it, that hee should bee King, *1 King.* 11. 31, 35, 37. But hee like a Machiavellian, trusted more to his own policy, than to Gods promise, and hee prospered accordingly, for hee had war all his dayes, *1 King.* 14. 30. And many of the Priests and people forsook him, and went to *Jerusalem*, and joyned with *Judah*, where they might worship God in purity. *2 Chron.* 11. 13, 16. When men make Religion stoop to their politick ends, and use it no further than it may either obtain, retain, or augment a Kingdome, such self-seekers, are self-destroyers, their end is miserable, *1 King.* 14. 9, 10, 11. Carnal plots and projects may bee kindled with hope, kept up with miserable shifts, but their end is doleful.

18 *Idolatry brings war.*

When men chuse New Gods, then war is in their gates, *Judg.* 5. 8. If *Jeroboam* forsake God, and set up Idols, hee shall have war continually, *1 King.* 14. 30. So had *Baasha* his Idolatrous Successor, *1 King.* 15. 32.

19 *It will not excuse wicked men in the day of wrath, to say, their Rulers lead them in wicked paths.*

Such *Jeroboams* shall bee punished, and *Israel* shall suffer with them, *1 King.* 14. 15, 16. Wee may not follow great men, nor any men further than they follow Christ, unless wee mean to perish with them. [See more in my Comment on *2 Tim.* 3. 9. *Obi.* 1. p. 190, 191.]

20 *When the enemies of the Church are most high, then God cuts them off.*

When *Jeroboam* is lifted up, trusting in his Idols, and in the multitude of his armies, hee sets upon *Judah* both by force and fraud, intending to destroy him; but in the Mount the Lord appears, hee affrights the *Israelites*, and makes them fly, so that *Judah* slew five hundred thousand of them, and the Lord struck *Jeroboam* that hee died, not an ordinary death, but hee died by a special hand of God, *2 Chron.* 13. *per totum.* Wicked men shall not alwaies escape, their sin at last will finde them out.

*Conspira callida
prima specie la-
ta, tractatu du-
ra, eventu tri-
stia.* Liv.

*Deus prope est,
eum procul
abesse videtur.*

2 *Ieroboam* being dead, *Nadab* his Son succeeds him, both in the Throne, and in his sin; and therefore in the second year of his reign hee was slain, 1 *King*. 14. 30. & 15. 25, to 29.

Concerning Chronological Doubts, I shall refer the Reader to

Mr. *Roberts* his Key of the Bible on the first and second Book of Kings; my work is for Practicals.

Obs. 1 *That wicked Parents many times have wicked children.*

Usually, like Father, like Son, *malus corum, malum oium*. As they inherit their Fathers Lands, so many times their vices too. God often visits the sins of the Fathers upon their Children, because they are apt to imitate their sin, and to plead the example of their Ancestors, and Fore-fathers, especially in Idolatry, *Ier*. 11. 9, 10.

As a good man may have a wicked childe, but the promise is for him, that God will be his God, and the God of his seed: So a wicked man may have a good son (as *Ieroboam* here hath a good *Abijah*, 1 *King*. 14. 13.) but the curse is due to him and his seed, hee hath no promise of such a blessing.

2 *Wicked Rulers reign not long.*

They have many temptations to wickedness, and have more opportunities to vent it, than inferiour persons have, and so are sooner ripe for ruine, as wee shall see in the following Kings.

Dum patris exemplar potius quam divinam legem intuetur Nadab, & ipse

sceleratus fuit, & quod scelerati solent reges, populum ad peccandum induxit, & alius audaciam; quare non diu vixit. Sanctius.

3 *Baasha* having slain *Nadab*, gets into the Throne himself, and to make sure work, hee first cuts off all the house of *Ieroboam* (as the Lord had threatned) yet because hee had no command from God to do it, as *Iehu* had, nor was inwardly incited by his Spirit to do it, as *Ehud* was, but traiterously for base self-ends to get the Kingdome to himself, hee slew him, and therefore God chargeth him with murder, and saith, hee killed him, 1 *King*. 15. 7. yet God is said to raise *Baasha* from the dust,

Exaltare de pulvere extre-

ma significat conditionem illius qui ex pulvere excitari dicitur: In pulvere enim sedere dicuntur miseri, abjecti, sordidi, quique extrema natura patimur incommoda. Sanctius.

for though the treachery and murder was *Baasha's*, yet the power and disposing of the Kingdome was from God. In his daies lived the Prophet *Iehu*, *Hanani*, and *Azariah*; yet hee hath the common But and Blot put upon him, *That hee also did evil in the sight of the Lord, and walkt in the way of Jeroboam, and made Israel sin*, 1 King. 15. 29, 30, 33, 34. Hee overthrew the house of *Ieroboam*, and God overthrew his house, according to the Prophecy of *Iehu*, 1 King. 16. 1, 2, 3, 4. Hee reigned four and twenty years.

Obf. 1. *God wants not instruments to punish wicked men.*

If *Jeroboams* posterity must bee rooted up, hee hath a *Baasha* at hand ready to do it. Though this wicked man had ambitious ends of his own, yet hee doth Gods work, 1 King. 22. 20,

21. and fulfils his will; wicked men oft break the will of Gods Commandement, and yet fulfil the will of Gods Decree. They serve his purpose and providence Materially, when Formally and Intentionally they seek themselves. As *Iosephs* Brethren did in selling *Ioseph*; and the *Babylonians*, when they carried the Jews into captivity; and the Jews in crucifying Christ, *Act.* 4. 27, 28. Per accidens, they did Gods will, but per se, their own.

2. *God often warns even wicked men before hee smite them.*

God sends the Prophet *Iehu* here to tell *Baasha* of the evil that shall befall him before it comes.

3. *Wicked men are ungrateful men.*

Baasha here sins against God, who had exalted him from the dust, and raised him from a contemptible condition, to bee a Prince over *Israel*; But hee, instead of worshipping and acknowledging the God of his mercies, worships Calves. This sinning against mercy is often noted as a sad aggravation of sin. As in *Saul*, 1 Sam. 15. 17. In *David*, 2 Sam. 12. 7, 8. and *Asa*, 2 Chron. 16. 7, 8.

4. *God is most true in his Threatnings.*

Not one of them shall fall to the ground unfulfilled. God threatened to root up the house of *Jeroboam*, and now it is done; Hee threatened to root up *Baasha's* posterity, and it is done, 1 King. 16. 3, 11. As all the Promises of God are most true, and shall in due time bee fulfilled: so all his Threatnings are most true, and shall in their time bee fulfilled.

5. *Idolary*

*
These permissive Acts of Providence are no warrant nor security for such Acts of Injustice.

See my Comment on 2 Tim. 3. 2. p. 19

5 *Idolatri brings judgement upon a mans posterity.*

No sin sooner than this, as appears by the second Commandment. *Ieroboam* thought to have settled the Kingdome on his posterity, but his Idolatri roots up his family, and the Kingdome is transferred to another stock. So true is that, *Isa. 14. 20. The seed of evil doers shall never bee renowned. Beldad* speaking of the calamities of the wicked, saith, *They shall neither have Son nor Nephew amongst the people, Job 18. 19. Their fruit shall bee destroyed from the Earth, and their seed from amongst the children of men, Psal. 21. 10. & 37. 28. & 109. 13.*

6 *Parity in sin brings parity in punishment.*

Baalsha walks in *Ieroboams* steps, and meets with *Ieroboams* plagues; his house is ruined, as the house of *Ieroboam* was. *Baalsha* cut off *Ieroboams* seed, and *Zimri* cuts off his, *1 King. 16. 3, 4, 9.*

4 *Baalsha* being dead, *Elah* the wicked Son of a wicked Father succeeds him. Hee reigns two years current, and is slain by his servant *Zimri* in the very act of drunkenness, *1 King. 16. 9.* and that there might none bee left to avenge his death, *Zimri* slaies all his house, friends and kindred, *v. 11, 12.* and this hee did presently, that hee might not bee prevented, as indeed he had been, for within few daies himself was burnt, *v. 13.*

former stock: (say Politicians.) Hence *Herod* killed the Infants, to make all sure.

Quest. *But why was Elah thus punished?*

Ans. For the sins of his Father, and for his own sins wherewith hee made *Israel* to sin, *v. 13.*

Obf. 1 *God sometimes smites wicked men dead in the very act of their sin.*

So hee did *Elah* here in his drunkenness; so hee did *Amnon*, *2 Sam. 13. 28, 29.* And *Belshazzar*, *Dan. 5. 2, 30.* When wicked men are most secure, then judgement is nearest; when men least dream of death, then it comes and arrests them, *Luk. 12. 20.*

It is infinite patience that the Lord bears with any of us. The *Angels* sinned but once, and they were cast out of Heaven. *Adam* sinned but once, and was cast out of Paradise;

A Conquerour that will securely enjoy what hee hath wonn, must root up the

V. Mr. Clerk
Mirrour. ch. 42

wee have multiplied transgressions, and yet behold wee live. Admire the riches of Gods patience, and let it lead us to repentance, else that God which slew *Elah* in the act of his sin, may also slay thee; hee that slew *Zimri* and *Cozbi* in the act of uncleannesse, if thou act such wickedness, may slay thee; hee that made the Earth to devour *Corah*, and his followers, for their opposing *Moses* and *Aaron*, will not alwaies bear with our revilers of Magistracy and Ministry.

Obf. 2 *When wee rebel against God, then men rebel against*

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If *Elah* rise against his Lord and Master in Heaven, *Zimri* his servant shall rise against *Elah* his Lord and Master on Earth. So *Joash* and *Ammon* two wicked Kings of *Judah*, were slain by their own servants. All creatures are Gods servants; if their Lord bee against us, they are against us, if hee bee for us, they are for us. This is the reason why subjects are more seditious and rebellious in Popish and Heathenish Countries, it is because their Rulers rebel against God; and therefore God in his just judgement stirs up some to rebel against them.

3 *Idols are vanities.*

Elah provoked God to anger with his vanities, (*vers.* 13.)

i. e. With his Idols. Idol-gods in Scripture are oft called *Vain things*, 1 Sam. 12. 21. and *Vanity*, Deut. 32. 21. Jer. 8. 19. Isa. 41. 28. *Nothing*, 1 Cor. 8. 4. An Idol is something, *Materially*, it is wood, stone, brass, or gold, *but Formally*, it is nothing. They have nothing of a God in them, their Deity wholly consisteth in the Idolaters vain opinion, 2 They can neither do good nor evil, they can neither hurt

nor help, and so are nothing, *Psal.* 115. 5. and *Isa.* 41. 23. and therefore the confidence that is placed in them is a vain confidence, and they that serve them, are bereft of true understanding, in which respect they are said to bee vain, 2 *King.* 17. 15.

5 *Zimri* having slain his Master, gat into his Throne. Hee had been but seven daies in it, when to save the Executioner a labour, hee burns himself with the Royal Palace, that neither hee nor it might fall into his enemies hands. This may bee

Totu inanitas, & Elitim nihilitates. Isa. 2. 8. [*Ezek.* 30. 13.]

It is not, *Nihil negativum*, but, *Nihil privativum*, there is no relation between God and it; or it is, *Nihil effectivum*, it can do nothing. *Wrens.*

Perpetuam ignominiam brevissima fructuosa bonorum caducorum emit.

bee counted in our daies *Roman*, but it is no Christian, nor commendable valour. When dangers beset us, wee should humble our selves before God, and beseech him, either to mitigate the affliction, or to give us strength to bear it, and then bee it what it will, wee may bid it welcome.

Obf. 1 *Tyrants and Traitors usually reign not long.*

Zimri's date is but seven daies. The *Roman* Emperours were cruel and tyrannical; of sixty three, onely six of them died a natural death. As if they had been exalted to those seats for no other end (saith one) *Nisi ut citius interficerentur*, that their daies might bee shortened. No violent thing is permanent; wee seldome see an old Tyrant; though for a time by fraud and force they may shift, yet in the end divine Justice findes them out.

2 *Wicked men are Gods Rod.*

And when it hath done Gods work, the Rod is burnt. So it was with *Zimri* here, God raised him up to cut off *Baasha's* stock, and when that is done, himself is cast into the fire.

3 *No fortifications can preserve wicked men from destruction.*

Zimri gets into *Tirzah*, a fortified City, and then into the Kings Palace there, and there hee burns. Had wee all the power and policy of all the Princes and Politicians of the world for us, yet if God bee against us, these cannot help us, *Prov. 21. 30.* There is no wisdom nor counsel against the Lord.

4 *Such as have been cruel to others, are oft-times cruel to themselves.*

Zimri had slain his Master, and now hee slaies himself. *Saul* a bloody Persecutor, at last becomes his own Executioner, 1 *Sam. 31. 4.* So did *Nero*, *Dioclesian*, *Sardanapalus*, and others. Murderers, especially of their Relations, and Masters, seldome escape in this life, without some signal hand of divine Justice against them; Even *Jesabel* could say to *Jehu*, Had *Zimri* peace that slew his Master? 2 *King. 9. 31. i. e.* hee had no peace, nor did hee enjoy the benefit of his conspiracy, for hee was soon cut off.

Ad generum Ceteris sine cade & vulnere pauci Descendant Reges, ac sicca morte Tyranni. Juven. Saty. 10.

Regna vi & scelere parva non sunt diuturna.

Nulla impiis tuta latebra, cum malis ubique male sit. Em. Theophrastus.

Sardanapalus effeminatus victus in Regiam se recepit, ubi extructa pyra se & divitias suas in incendium mittit, hoc solo imitatus virum. Justin. l. 1.

Zimri Tyrannus ambiens aulam, invenit suam;

et ascendens in Regiam restitit in Pyram. A Lapide.

The *Question* then will bee, *Whether it bee unlawful for a man to kill himself by fire, water, sword, or halter, &c?*

Ans^r. It is utterly unlawful, and that for these Reasons.

1 It is against the Law of God, which expressly forbids killing of others, much more of our selves.

2 It is against the Law of Nature, which teacheth every creature to love and preserve its own life.

3 It is against the Law of Nations, which sets a brand of infamy upon such as rob the Common-wealth of its subjects in this kinde. *Achitophel* and *Judas*, with others, are branded to posterity for it.

4 Wee are not Lords of our lives, to dispose of them as wee please, but wee are all set in this world, as in an army, where every one must keep his station, till the great Lord general of us all shall call us thence.

*Sicut in hac
vitam non spon-
te nostra veni-
mus, ita rur-
sus ex domici-
lio corporis*

*quod tuendum nobis est assignatum, ejusdem jussu recedendum est qui nos in hoc corpus in-
duxit, tamdiu habitaturos donec jubeat emitti. Lactant.*

[See more in *Sym's* against Self-murder, *Downams* Warfare, 1. 2. c. 2. p. 70, to 82.

B. Halls C.C. Dec. 2. c. 10. p. 150. *Brochmand* C.C. Tom. 2. p. 130. *Sayrus* C.C. p. 425. *Basenbanum* C.C. in *sextum* *Pracept.* p. 213.]

5 *Wicked men are dis-ingenuous men.*

They deal unworthily oft-times with those that advance them to honour. *Elah* had made *Zimri* Captain of half his Chariots, 1 *King.* 6. 9. and hee to require the favour, kills his Lord and Master, and that cowardly, when hee was full of drink, and so unable to help himself; and cruelly, for dying in his drunkenness hee was a means to kill both body and soul. Men hardly care what they do, so they may get Kingdomes, swear and forswear, poison Fathers, slay Brothers, kill Masters, do any thing for a Crown. The Popes of *Rome*, what witchcraft and wicked practices did they not use to get the Pope-dome?

6 *Wicked men may plot and project, but God disposeth.*

Zimri cuts off all the house of *Elah*, even his kindred and all,

See my Com-
ment on 2 Tim.
3. 2. p. 69.

*Si ius & fides
violanda est,
Regni causa
violanda est.*

all, that so hee might enjoy the Kingdome quietly without molestation; and when hee hath done all, hee misseth it, God gives it to another. *Zimri* beat the bush, but *Omri* caught the bird.

6 *Tibni* is chosen King by the people that sate at home, who disdained that the souldiers in the field should without the consent of the rest of the people, set up a King; they therefore would not submit to *Omri*, whom the souldiers made King, and the souldiers would not depart from their choice, thereupon they were divided, which division and contest lasted about four years, till *Tibni* died (as it is conceived) an untimely death, and then the souldiers being armed, and too strong for the people, set up *Omri*, 1 King. 16. 21, 22, 23.

Obs. *It is no new thing to see States and Kingdomes divided.*

The people are for *Tibni*, and the souldiers for *Omri*; one is for a King, another for a Council; one for a Protector, another for a Free-State; one for a Dictator, another for an Emperor, &c. So it was oft amongst the *Romans*, and so it is now amongst us. *Mobile Vulgus*, the *Vulgar* are alwaies like themselves, unstable as water.

Romano imperio accidis ut milites non sequerentur

fragia Senatus in designando Imperatore, sed suo arbitrio plerumque utebantur.

7 *Tibni* being dead, *Omri* reigns quietly; hee buyes the Hill of *Samaria*, and builds a City thereon, which came to bee the Metropolis of the Land, and the place of the Kings Court and residence; for *Zimri* having burnt the Royal Palace in *Tirzah*, *Omri* resides in *Samaria*, which was stronger than *Tirzah*, as appears by the three years siege which it endured. This wicked man being exalted to the Throne, walks in the steps of his wicked predecessors, and exceeds them in wickedness; for the Text tells us, *That hee did worse than all that were before him*, 1 King. 16. 25.

1 Because hee persisted in his Idolatry, notwithstanding all the judgements of God which hee had seen upon his predecessors.

2 Because hee did with more violence force and pers the people to Idolatry; hence wee read of the Statutes of *Omri*;

viz. concerning their Idolatrous worship of the golden Calves, *Micah 6, 16.*

Obf. 1 *There is no stability in earthly things.*

*

They are vain, uncertain, mutable. One while the Royal Court is in the City of *Sechem*, anon it is removed to *Tirzah*, and then to *Jezreel*, and at last *Samarra* is the Metropolis, *2 King. 8. 29.*

2 *The successors of wicked men many times exceed their predecessors in wickedness.*

Omri here is worse than all that were before him. So the Scholars of *Arminius* and *Socinus*, have out-erred their Masters. The Anabaptists and Separatists of our times, are far more erroneous than they were in Episcopal times. Errors in the first concoction, are not amended in the second. As good men do improve the choice notions of their predecessors to Gods honour: so wicked men do improve the corrupt principles and practices of their wicked predecessors to God dishonour.

3 *Wicked men are obstinate in sin.*

Nothing works upon them. Let *Jeroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri* bee plagued, both they and their posterity for their Idolatry, yet *Omri* stirs not, unless it bee to evil, but hee is *Omri* still, as Idolatrous, as vile, yea worse than ever.

8 *Omri* after twelve years reign, dies, and *Ahab* the wicked

Pessimi Patris, pessimus Filius.

How hee exceeded all his predecessors in wickedness, in twelve particulars, see our large Annot. on 1 King. 16. 33.

Son of a wicked Father succeeds him. Hee reigns two and twenty years, and is a *Non-such* for wickedness. All the Kings of *Israel* before him, and after him, were bad, but none so abominable as *Ahab*, who sold himself to do evil, *1 King. 16. 30, 31, 32, 33.* A good man may bee

Passively sold under sin against his will, as *Paul* complains hee was, *Rom. 7. 14.* But *Ahab* here Actively sold himself wittingly and wilfully, as a slave to the service of *Satan*, the lusts of the flesh, and the cursed plots of his wife. So that I cannot but wonder at a learned Commentator of our times, who makes *Paul* to bee like *Ahab*, that sold himself to wickedness, *Rom. 7. 14.*

No man had better Prophets in his daies to instruct him,

(as *Elijah*, *Elisha*, *Akicah*, and a hundred which *Obadiab* hid, by fifty in a cave, from his wives fury) nor more Miracles to convince him, nor more signal Victories and deliverances to endear him; yet this *Ahab*, thus blest, sets up Idolatry, stones *Naboth*, gets his Vineyard, persecutes the Prophets and people of God, countenanceth eight hundred and fifty false Prophets; to *Jeroboams* Idolatry, hee adds the worship of *Baal* in the Mountain of *Samarina*, which was far worse than the Idolatry of *Jeroboam*, for though they had Idols, yet they pretended to worship the true God, but in this they worshipped *Baal* himself, as appears by that speech of *Elijah*, if *Baal* bee God, implying that they esteemed him so.

2 *Jeroboam* erected the golden Calves, to preserve the Kingdoms to himself, but *Ahab* peaceably possesse the Kingdom, yet deliberately hee sets up more Idols.

3 Hee knew the *Zidonians* were great worshippers of *Baal*, yet hee fears not to match with a *Jesabel* there, that stirred him up to a greater height of wickedness, 1 King. 21. 25. shee was a proud, cruel, cursed Idolatress, a fierce persecutor of Gods people, and a great promoter of the worship of *Baal*; hence St. *John* calls that false Prophetess that seduced so many to uncleanness and Idolatry, *Jesabel*, Rev. 2. 20. And *Jehu* chargeth her with whoredome and witchcraft. This *Ahab* was slain in battel by the *Syrians*, the doggs lick his blood, and hee is buried in *Samarita* his chief City, and his posterity is cursed after him, 1 King. 21. 22, 23, 24.

Obs. 1 Wicked Parents many times have wicked children.

An Idolatrous *Omri* hath an Idolatrous *Ahab*. As I have shewed before.

2 Succeding Idolaters oft-times exceed their predecessors in wickedness.

Jeroboam was naught, *Omri* worse, but *Ahab* worst of all, hee is a Now-such for wickedness; No King of *Israel* before him, nor after him, like him for wickedness.

3 Great sins seldome go alone.

Ahab here is first an Idolater, then an Oppressor, a Murderer, a Persecutor, &c. and what not? As there is a concatenation of virtues, 2 Pet. 1. 5, 6, 7. So usually of vices. Great sins, like great men, have many followers, as I have proved at large elsewhere.

V. Comment
on 1 Tim. 3. 22
p. 21.

4 The best Preachers cannot work upon hardened sinners.

Ahab had Elijah a man of fire, fit for those cold times, one that had wrought many great Miracles, and boldly reproves him to his face for his wickedness; besides Elisha, and others, and yet hee is Ahab still. When once men are given up to hardness of heart, not all that Mount *Sinai*, or Mount *Sion* can afford, nor all the curses of the one, nor all the promises of the other, can do any good. Of all the plagues, therefore, take heed of the plague of a hard heart. On this

Ne pergas querere quid sit condignum, si non expavisti, tuum est. Bernard.

side Hell there is not a sorer judgement, and therefore when the Church prays for a direful curse upon her incurable enemies, it is this, *Lam. 3. 65. Give them sorrow of heart,* or as the margin reads it, *Obstinacy and hardness of heart, thy curse upon them.*

[See the danger of a hard heart, Mr. Marshalls Sermon on *Zach. 7. 12.* Dyke on Scandals, p. 88. Bain Epist. 7. A Lapide on *Exod. 7. 3.* Sibbs Cordials, p. 14. Hierom 1. part. p. 457, and 462. Downams Guide, in fine, p. 8. and 72. Hookers Guide of Saints, p. 98.]

5 Wicked men sell themselves to do wickedly.

They are not *Passively* sold under sin against their wills, and the bent of their souls, as the regenerate are, *Rom. 7. 14.* But they *Actively* give up themselves unto it. As a servant is not, *sui juris*, at his own dispose, but is a living instrument to work for his Master: so a wicked man that hath given up himself a servant to sin, is not now himself, but hee must plod, contrive, and act for sin with all his might, though hee ruine himself by it, *Rom. 6. 16.* Thus it was with *Ahab* here, hee had not hired himself out to sin for a week, a month, a year, but hee had wholly sold himself as a slave for ever to the service of sin and Satan; so that hee could neither think, speak, or act anything, but what had a tendency to sin. Hee was a King, and by his place hee should have ruled others, but alas, hee was so enthralled to sin, that hee could not rule himself. *Diogenes* could upbraid *Alexander* for his lusts, I am the King (saith *Diogenes*) and thou art the slave, for I rule over those lusts that rule over thee.



Tu servus servorum es, in enim cupiditatis bus quibus tu inservis, ego impero.

6 Misery attends Idolatry.

Ahab sets up *Baal*, and God pulls down him. How can they expect Peace on Earth, that fight with Heaven? The Kingdom is now troubled, *Samarina* besieged, a famine in the Land, no dew nor rain for three years and a half; *Ahab* and *Jesabel* are slain, and *Ahabs* seventy Sons cut off. These, these are the fruits of Idolatry, and forsaking God. It is worth observing, what Tumults, Treasons, Treachery, King-killing, Wars, and changing of the Royal Lines there was throughout the reign of these Idolatrous Kings of *Israel*. *Solomon*, that first set up Idolatry, had three enemies upon him. 1 *Hadad* the Edomite. 2 *Rezin* King of *Damascus*. 3 *Jeroboam* his servant. So, when *Joram* King of *Judah* walked in the waies of Idolatrous *Ahab*, then *Edom* and *Libnah* revolt from him. 2 King. 8. 18. 20. But on the contrary, see what success and renown *Judah* had, who was more faithful to God. They had nineteen Kings of *Israel*, all of the same stock, succeeding each other; whereas among the twenty Kings of *Israel*, there were ten several Kings, and they of several stocks, and they frequently destroyed each other to get into the Throne, and lived not long, whereas *Asa*, one of the good Kings of *Judah*, out-lived *Jeroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Tibni*, *Omri*, and some part of *Ahabs* time.

7 It is a sore judgement to have an evil Wife.

Ahab was wicked, but his *Jesabel* made him worse, 1 King. 21. 25. Hee was so awed by her, and such a slave to her, that what ever shee would have done (bee it never so vile) shee durst not but do it. *Ahab* wanted neither wit nor wickedness, and yet hee is in both a very novice to this *Zidonian* Dame. There needs no other Devil than *Jesabel*, whether to project evil, or to act it; shee chides the pusillanimity of her dejected Husband, and perswades him that his rule cannot bee free, unless it bee licentious, and that there should bee no bounds for soveraignty, but will. As our English *Seneca* excellently. As a good wife is a choice mercy, *Prov.* 19. 14. So an ill wife is a sore judgement. As a good wife will incite a man to goodness; so an evil one will bee provoking to wickedness. *Solo-*

Indignum facinus quod Ahab
metu aliquo detentus non aud-
bat, astu & ausu plusquam se-
mines concipit & conficit *Jesabel*. *Patruus*.

Sylla & *Charydis* strata con-
torquens, freia in nus est. *Simen-*
di, nulli est ferocior fera. *Seneca*
in *Hercule Oreo*.

V. B. Haller
Contemplati-
ons, p. 121.
folio.

Mulier est vis-
cus toxicatum
quo Diabolus
aucupatur. Aug-
ust.

Contra Mulie-
res malas con-
sulite sultis.
A Lapide, in
1 Reg. 11. 4.

man the wisest of men, how was hee besotted by his Idolatrous wives? into what sin and misery did they draw him? 1 King. 11. 3, 7, 8, 9. And this helpt to ruine *Jehoram*, in that hee had the Daughter of *Ahab* to his Wife, 2 King. 8. 18. As you love your souls, take heed of marching with an Idolatress; it is an abomination for Gods people so to do. *Ezra* 9. 14. *Neb.* 13. 6. *Mal.* 2. 11. *Israel* hath committed an abomination, why? what hath hee done? why, hee hath married the Daughter of a strange God. When *Pompey* would have ensnared *Cato*, by bestowing one of his Daughters on him, hee wisely answered, *Se per mulieres capi non posse*, Hee would not bee ensnared by women.

in *Apocal.* 2. 20. And Mr. *Osburns* Advice to a Son, ch. 1. p. 34, & 70.

8 The God whom wee serve, is a bountious God.

There is no man shall serve him for nought, (what ever wicked men say to the contrary, *Mal.* 3. 14.) If *Ahab*, one of the wickedest men that ever lived, an Idolater, an Oppressor, a Murderer, a Persecutor, yet if this wicked man do but humble himself, though it bee but hypocritically, and onely for fear of punishment, hee shall have a reward answerable to his service; the evils threatned shall bee deferred, and hee shall have a temporary deliverance answerable to his temporary humiliation. Wee should have thought, if so vile a wretch should have rent his flesh, torn off his hair, and wept rivers of tears, yet God should rather have killed him, than spared him. But Gods thoughts are not like our thoughts; if the shadow can do so much, what will not the substance do? if God so far reward an unfound, what will hee not do for sincere service? Again, wee see here that grief is not alwaies a sign of grace; *Ahab* rends his cloaths, but not his heart; hee puts on sackcloth, but not amendment; hee walks softly, but not sincerely; worldly sorrow causeth death. Happy is that grief which makes the soul holier.

V. D. Sander-
sonus Sermo. ad
populum, on
1 King. 22. 29.



Ambulabat de-
missa capite,
hee went soft-
ly, i.e. hee did
not go so proudly
meekly.

9 Our God is a patient God.

Hee

Hee bears long with the vessels of wrath fitted for destruction; what man could have born two and twenty daies with *Ahabs* provocations? yet the Lord lets him reign two and twenty years.

The ninth King of Israel is *Ahaziah*, *Ahabs* Son, who reigned ill two years, walking in the waies of *Jeroboam*, *Ahab*, and *Jesabel*, and those waies were as bad as bad could bee, 1 King. 22. 52, 53. Hee rebels against God, and *Moab* rebels against him, in his sickness hee fleights the true God, and goes to *Baal-zebub* the God of *Ekron*, for help, hee persecutes *Elijah*, and dies, 2 King. 1. 1, 2, 3, 9, 15, 17.

10 *Jehoram*, alias *Joram*, a second Son of *Ahab* succeeds his Brother *Ahaziah*, who had no children. Evil hee was, yet not so evil as his Father and Mother, for hee pulls down the Image of *Baal*, 2 King. 3. 1, 2, 3. Yet there is a *But* and *Blot* upon him, *vers.* 3. *But hee persisted in the waies of Jeroboam.* Hee is wounded by the *Syrians*, and slain by *Jehu*, after hee had reigned twelve years, 2 King. 9. 24.

Obi. 1 *Where there is but some goodness, and some reformation, God takes notice of it, and commends it:*

Hee takes notice, not onely of mens vices, but also of their virtues; if *Ahijah* the Son of *Jeroboam* have but some good in him, it shall bee recorded and rewarded, 1 King. 14. 13. Many, like flies, pass over the sound flesh, and light upon that which is galled; or like Beetles, they flye over all the flowers in a field, and if there bee any dung in it, that they creep into: So it is with most, they pry into mens infirmities, but pass by their Graces. But Christ did commend the Churches for what was good in them, as well as reprove them for their failings, *Rev.* 2. 3. Christ takes notice, not onely of the grown fruit, but of the green buds, and tender Grapes, even of the beginnings of Grace in young converts, *1 Cor.* 3. 13. Hypocrisie is sullen, fowre, and censorious, especially to young beginners; but true Grace is meek, merciful and tender. It is our duty to acknowledge Grace, where ever wee finde it, be it in Jew or Gentile, in rich or poor, old or young. Where ever wee finde but *aliquid Christi*, some seeds of piety, and the fear of the Lord, wee should love and cherish it. Hence Christ

See more concerning *Ahabs*, in *B. Halls* Contemplations, l. 19. Contempl: 1, 2, 3. *mibi.* p. 1109, &c.

See more in *B. Halls* Contemplations, l. 19. p. 1221.

Christ commends *Nathanael* (that had but some seeds of Grace) for his sincerity, *John* 1. 47. The Centurion, though a *Gentile*, yet Christ commends him for his Faith, *Matth.* 8. 10. Christ took notice of such as did improve their Talents, and calls them good and faithful, *Matth.* 25. 21, 23. And Christ testifies of *Mary*, that shee loved much, *Luke* 7. 47. Sad then is the condition of those that are so blinded with malice, that they cannot see the graces of God in others, without indignation; like *Cain*, that hated his Brother, because hee was better than himself, *1 John* 3. 12. Or like *Joshua*, that was envious at *Eldad*, and *Medad*, for prophesying in the Camp, *Numb.* 11. 29. Wee may not bear false witness against our neighbour, but must acknowledge the Grace of God in them to his praise. Our eye must not bee evil, because Gods eye is good. It is the Devils work to bee the slanderer and accuser of the Brethren; let him do his work himself, *Job* 1. 9, 10. *Rev.* 12. 10. But let us imitate our Saviour, who hath a tender care, not onely of his strong rooted Oaks, and bright burning Tapers, but also of his weak, bruised Reeds, and smoaking Flax, though as yet it flame not, *Mat.* 12. 20. Yea, where there is but civility and common good, Christ takes notice of it, and commends it; when the young man came to Christ, (though hee had no true grace) yet it is said, *Christ loved him*, *Mark.* 10. 31. Hee also took notice of that discreet answer of that Scribe, *Mark.* 14. 34. and said to him, *Thou art not far from the Kingdome of God*. This should incourage us to bee active for Christ, who covers our infirmities, takes notice of our services, and will reward them openly.

2. *Hypocrites reform to halves.*

Jehoram suppresseth the worship of *Baal*, but continues the Idolatry of the golden Calves. *Herod* will reform many things, but his *Herodias* hee will not part withall. It is said of *Naaman the Syrian*, that hee was a valiant man, *But* hee was a *Lepet*. So, many go far, have good gifts, make great shews, *But* they are coverous, *But* they are disobedient, and will not do Gods will, *Ezek.* 33. 31. These *Bags* spoil all. They must have their Reservations, their Dispensations, their Dallihs, their beloved lusts, though they perish with them.

11 *John* the Son of *Nimshi* (for now the line of succession is again changed) having slain *Joram* the Son of *Ahab*, gets up into his Throne. Hee is anointed King by a young Prophet, at *Elisha*'s command, 1 *King*. 19. 16. and 2 *King*. 9. 6. 2 *Chron*. 22. 7. The reason why hee onely of all the Kings of *Israel* (since the division) was anointed with Oyl, was this, because his work was hard and extraordinary, and therefore the Lord, to make him the more courageous, and confident, assures him, by this visible sign, that hee had called him, and hee would keep him in his office. Hee being an active, valiant, politick man, Commander in Chief over the Army in the City of *Ramoth Gilead*, and so, highly esteemed amongst the Captains and souldiers, was raised by God to execute his vengeance on the house of *Ahab*. Having slain *Abniah* King of *Judah*, 2 *King*. 9. 27. Hee then cuts off *Jesabel*, 2 *King*. 9. 30, 33. Causeth the seventy Sons of *Ahab* to bee beheaded, 2 *King*. 10. 6. Slaies two and forty of *Ahaziah* the King of *Judah*'s Brethren, 2 *King*. 10. 13, 14. And destroies all the Idols, Priests, and Worthippers of *Baal*; down go all his Monuments, hee burns his Images, destroies the house of *Baal*, and makes it a draught-house, 2 *King*. 10. 25, 26, 27, 28. This was good service, and such as God had commanded and approved of, and therefore the Lord promiseth him a reward for his service, viz. that his posterity to the fourth Generation, should sit upon his Throne, 2 *King*. 10. 30. Yet this *Bur* lies on him as a blot, that hee countenanced and pacified that part of Idolatry which consisted in the false worship of the true God, brought in by *Jeroboam*, who set up the Golden Calves, 2 *King*. 10. 29. And for this God punisheth him: In his own daies, God smore him in all the coasts of *Israel*, 2 *King*. 10. 32, 33. And because his heart was not found in what hee did, but hee sought himself, and the setting of the Kingdom upon himself and his posterity, and did tolerate Idolatry, therefore God threatens to punish him in his posterity after his death, and to avenge the blood of *Jezebel* upon the house of *John*, *Hol*. 1. 4.

Homines facientes ea quae Deus praecepit & vult, tamen peccant, nisi & modo legitime & sine facili i.e. Ex fide &

... causa enim impiorum & faciles facili distinctione disc...

Hee

Hee reigus eight and twenty years, and then leaves the Kingdome to his Son.

Obi. 1 God transfers Kingdomes from one family to another, as pleaseth him.

Hee takes it from *Jeram*, and gives it to *John* his servant, a King. *2. 27.* Wee may not therefore fret and murmure at Gods dispensations, but must bee dumb and silent, since it is hee who is King of Kings that doth it. Hee pulls down one, and sets up another in the Throne; and none may say unto him, what dost thou? *Dan. 2. 27. & 4. 35.*

2 The hearts of men are in the hand of God, and hee turns them as pleaseth him.

If hee set up *John*, hee will give him in, the hearts of the people. It is wonderful to see that a Captain should so suddenly, and so unanimously become King of *Israel*. 1 The soldiers, they proclaim him to be the City of *Ramoth-Gilead*, 2 *King. 9. 13.* 2 Hee goes to *Jezebel*, and it yeelds. 3 Hee bids throw down *Jisabel*, and the *Eunuchs* presently do it, 2 *King. 9. 32, 33.* 4 Hee summons *Samaria*, and it submits. 5 Hee calls for the heads of *Abahs* seventy Sons, and they are given him; hee can but ask, and have; as it is said of *Cesar*, *Veni, vidi, vici*; hee no sooner came, but hee overcame. Thus shall it bee done to those whom God will honour.

3 When ever God threateth or promiseth, shall certainly come to passe.

They are all *True* and *Antient*, true and infallible; *Heaven and earth shall passe away, before our face, but our word shall fail, and will be fulfilled.* *Math. 4. 18.* God threateth vengeance on the house of *Abah*; and see how it is fulfilled in every particular.

1 The Lord threatens, that where the dogges lick *Naboths* blood, there they should lick the blood of *Abah*; see this fulfilled, 2 *King. 9. 28.* 2 That the dogges should eat *Jisabel* in the sight of *Israel*; see it fulfilled, 2 *King. 9. 35, 36.*

3 That God would cut off *Abahs* posterity, for his Idolatry, and wee see *Jeram*, and the seventy sons of *Abah* all cut off; whereupon *John* calls on the people to consider the truth of Gods threatnings, 2 *King. 10. 7, 10.* God hath threatened many judgements against disobedient ones, *Deut. 28. 26*; &c.

And there is not one of them, but first dr *lar*, will light upon the heads of those that go on still in their sins.

3 The

3 The Lord promised *Isaac*, that his children should sit upon his Throne to the fourth Generation, and was see actually performed, for after him reigned his four Sons, *Jacob*, *Isaac*, *Jerobam*, and *Zachariah*. The Kingdom continued in his family about an hundred years.

4 Though God for a time may defer the fulfilling of his threatenings and promises, yet in his due time (when men think he hath forgot, and imagine that God is like to them, and approves of all their doings) he will arise and fulfil what ever he hath said.

Though hee seldome come at our time, yet hee never fails his own, *Hab. 2. 3. Heb. 10. 37.* Hee lets *Ahab* reign two and twenty years, suffers *Jehoiakim* to stone *Nabuch*, to slay his Prophets, to persecute his people; &c. but see what havoc *Je-hu* makes amongst them, and how God recompenseth his patience with the fierceness of his fury, and suffers not one word to fail that hee spoke against them by the Prophet *Elijah*.

Let us therefore firmly believe the Word of God, and let us not faint in a time of trouble, for then our strength is but small, *Prov. 24. 10.* And let us not envy the prosperity of wicked men, nor fret when they seem to carry all before them, for they shall soon be cut down like the grass, and wither as the green herb, *Psal. 92. 6. 7.*

5 When God hath given wordes to do in the world, and great changes to make, hee raiseth up instruments fittest for the work, and gives them a spirit of activity, wisdom and counsel to effect it.

If God will have *Ahab*, *Jehoiakim*, and *Baal* down, hee hath a *John* at hand ready to perform it. God can no sooner command but *John* obeys. Hee shodder *Joram*, slays *Athaliah*, kills *Jehoiakim*, rent off the house of *Ahab*, and conquers all before him. No doubt but many cursed and mis-called him for this great slaughter and change; but hee came to do Gods work, and will, and hee doth it strenuously and successfully, in despite of all opposition that lay in his way. So good it is to act for God in our places and callings.

6 *Malcham* is attended with war and misery.

John walks in *Jacobsons* Idolatry, and see what follows, *2 King. 23. 32. 33.* In these daies the Lord began to cut off *Israel*, and *Blasphem* in all the coasts of *Israel*, hee burnt their Cities, killed their young men, slays their children,

drawn, and ripped up the women with child, and then the Moabites distress them on the other side, 1. King. 1. 1. and 3. 5. and 13. 30.

7. Obs. Sin befalls men that they cannot see the misery which is coming on them.

John knew how Gods hand was upon *Jeroboam* and his posterity, and *Rehoboam* and his posterity, and *Ahab* and his posterity for their Idolatry; yea, and *John* himself was an executioner of Gods wrath upon the house of *Ahab* for this sin, and yet hee lived and dyed an Idolater himself, and brought a curse on his posterity, as his predecessors had done on theirs. It is strange that men should punish others for illegal, exorbitant courses, and breach of priviledges, and yet themselves bee notoriously guilty of the same crimes.

The Devil, and the ambitious desire of a Kingdome, had so blinded them, that they walked in the very steps of those wicked Kings which they had but newly slain. Hence God in his just judgement made them executioners of his wrath one upon another. *Rehoboam* slayes *Jeroboams* posterity, and *Zimri* slayes his; &c. Thus it was amongst the Romans, *Julius Caesar* roots up *Pompey*, *Brutus* and *Cassius*, *Julius*; and *Augustus* roots up them. The Senate purined *Nero*, *Orho*, *Gallus*; *Vitellius*, *Orho*; *Vespasian* *Vitellus*; *Domitian*, *Titus*; *Nerva* and *Trajan*, *Domitian*. Tyrants seldome dye in peace.

8. Obs. Rulers must destroy all the Monuments of Idolatry.

It is not sufficient that they destroy *Baal*, but they must down with his Temples, Images, Groves, Priests, and all his appertanances; so doth *John* here; and so did God command, *Deut. 12. 2. 3.* *Thou shalt utterly destroy all the places wherein the Nations served their gods, &c.* Every word hath its weight, Yee shall destroy, utterly destroy, the places, all the places, where men served Idols; you shall overthrow their Altars, break their Pillars, burn their Groves, hew down their Images; and abolish the very names of their gods. What can be more fully spoken? So *Num. 33. 52.* They must destroy, not one, but, all their Pictures, and pull down all their high places. When one demanded why in King *Henry* the eighths dayes they pulled down the Monasteries? It was answered, That the very nests of such rooks must be pulled down, that they may build there no more.

Perdendis per-
desis, Destroy-
ing yee shall
destroy, i. e. yee
shall utterly
destroy. It is
an Hebraism.

Si nolis cico-
ias, olle nidos.

Wee are to bleſs God for this, here in *England*, that in our dayes hee hath not onely rooted up Idolatry, but hee hath caſt out all the rags and remnants of it; there is not a hoof, nor a croſs, not a crucifix, nor an Image left behinde. The greater is their ſin then, that in theſe dayes of Reformation, have not onely leaped out of the Surpleſs, but out of the Miniſtry, and out of the Church too. They have not onely caſt out the Fong, but the Infant alſo. The Ceremonies are gone, and ſome are caſting the ſubſtance after them. Set forms are gone, and now they would have no prayers at all. Oh the folly and madneſs of this licentious age! Do wee thus require the Lord; O fooliſh and unwiſe! Is this the thanks wee give him for all his Ordinances, Mercies, and great deliverances, to ſeparate from the Aſſemblies of his people, to condemne his Ordinances, the pledges of his love unto us, to vilifie his Miniſters, and hate the paths of purity and peace? The Lord hath born long with this Atheiſtical brood, but hee will not alwayes bear. The Lord will wound the head of theſe his enemies, and the hairy pates of ſuch as walk on in ſuch paths of libertiniſm and prophaneneſs.

9. *The ſervice that men do for God ſhall bee rewarded.*

If *Jeſu* cut off *Ahab's* poſterity, deſtroy *Baal* and his worſhipers, and execute Gods commands, though it be but hypocritically; yet it ſhall bee rewarded with a temporal reward, anſwerable to his ſervice, his ſons ſhall ſit upon his Throne to the fourth Generation, *1 King. 10. 30.* *Ahab's* hypocritical humiliation obtained a reprival. The King of *Babylon*, though a Heathen, yet is rewarded by God for the ſervice hee doth him, *Ezek. 39. 18, 19. 20.* yea and thoſe wicked ones, *Mal. 1. 10.* but eſpecially ſuch as ſerve him ſincerely, ſhall bee rewarded fully, *Numb. 14. 24. Rev. 14. 13.* *Hee never ſayes to the ſeed of Jacob, ſeek my face, in vain, Iſa. 45. 19.* Wee cannot loſe, though wee ſhould loſe all by ſerving him. Not onely *For*, but *In the very keeping of his Commandements* there is great reward, *Pſal. 19. 11* All the good wee have done in ſecret, ſhall at laſt bee acknowledged and openly rewarded, even to a cup of cold water, *Matth. 6. 6.* and *10. 41, 42.* *Pharaoh* Butler may forget the kindneſs of *Joſeph*, and the Saints themſelves may forget the good which they have done, but their God doth not, *Mal. 3. 16. Matth. 25. 34. &c.*

10. God may reward man for the manner of their service; yet punish them for the manner of doing it.

Iehu was commanded to destroy the house of *Ahab*, and God commends him for it, and rewards his service, for the act in it self was good; yet because *Iehu* did it hypocritically, and by halves; and though hee destroyed *Ahabs* house, yet hee followed him in his Idolatry, and did cut off the posterity of *Ahab* for self-ends, viz. to settle

the Kingdome on himself and his posterity the surer, and did not primarily look at Gods glory therein, therefore God calls it *Murder*, and threatens to avenge the blood of *Ahab* on the house of *Iehu*, Hosea 1. 4. Because hee did not Gods work for God, but for himself, to settle the Crown faster on his own head, and so did Gods work for base self-ends; his great care was to settle the State and Kingdome, and that hee did thorowly; but when hee came to reform the Church, that hee did haltingly, and halvingly. Hee destroys the Priests and Idols of *Baal*, but not the Priests and Idols of *Dan* and *Bethel*; hee was not sincere in what hee did, hee pickt and chose his way, so as might best stand with his own politick interest; hee suppress one false way, and did rollerate another; and therefore the Lord puts a But upon him, 2 King. 10. 31. *But Iehu took no heed to walk in the way of the Lord with all his heart*, for hee departed not from the sins of *Jeroboam*, who made *Israel* to sin: This *But* spoiled all. A man may do much, go far, and shew much zeal for God, as *Iehu* did here, and yet be nothing. How far an hypocrite may go, is abundantly shewed by others. The *Papists* boast much of their zeal, in converting the *Indians*, when they pervert them rather, and turn them from one kinde of Idolatry, to another, and under the Name of Christ, draw them to Antichrist, slaying and massacring those poor souls in a most inhumane, barbarous manner, seeking their gold, rather than their good, as appears by History.

11. The better men are, the longer many times they live.

Iehu was one of the best Kings that ever *Israel* had since the Tribes were divided, and hee reigned longer than any King of *Israel* before him did, and but one after him that reigned longer, and that was *Jeroboam* the second, *Iehu*'s grand child,

who

To make an Action morally good, three Circumstances must concur. 1 The man must bee *Bonns*. 2 Hee must do *Bona*. 3 Hee must do them *Bene*.

V. Mr. Strong
31. Sermon on
2 King. 10. 31.
Dyke on Heart,
ch. 37. p. 344.
Mr. Wil. Shep-
heard, of Sincer-
ity, ch. 5.

See *whites Way*
to the Church.
Digres. 50. p.
358.

who reigned one and forty years, when *Jehu* reigned but eight and twenty. Piety hath the promise of long life, *Prov.* 22. 4. And if such as honour their natural Fathers, shall have their daies prolonged, how much more such as honour their heavenly Father?

12. *Death spares none.*

Jehu, valiant, powerful, politick, active, successful *Jehu* dies. No priviledge nor prerogative can preserve men from the grave; Death is that great Leveller, which laies all in the dust; it is the way of all flesh, and therefore wee should prepare to meet it.

See more in my
Comment on
Psal. 81. 7.

12. *Jehoahaz*, the Son of *Jehu*; succeeds his Father, both in his sin, and in the Throne; hee reigns severen years over *Israel*, and hath the usual brand set on him, which his predecessors had, viz. that hee did that which was evil in the sight of the Lord, in following the sins of *Jeroboam*, who made *Israel* sin. This kindles Gods wrath against him, and makes it burn like fire, inasmuch that the Lord delivered *Israel* into the hand of the *Syrians*, who opprest them very sorely, both in their persons and estates, and made them like the dust by threshing, i. e. very weak and contemptible (like corn which is too much threshed, which is broken and scattered about) leaving them but fifty horse-men, ten Chariots, and ten thousand foot-men, a poor Guard for a Kingdome, 2 *King.* 13. 3. 7. 22.

Quest. But what doth *Jehoahaz* do in this his deep distress?

Ans. Hee goeth to his prayers, as wicked men use to do, never till necessity and deep distress doth drive them. They make not prayer a duty, but a refuge; yet such is the goodness of the Lord, that seeing the deep distress his people were in, and the sad oppression they lay under, hee answers the prayers of this wicked man; and gave *Israel* a Saviour, and Deliverer, so that they dwelt quietly and securely as before.

Quest. But what was the ground of all this mercy?

Ans. Nothing but Gods free Grace; though they were most unworthy, yet the Lord was gracious to them, and had compassion on them because of his covenant, 2 *King.* 13. 23.

Obi. 1. Those that will not serve God; shall bee slaves to men.

Israel

Israel forsakes God, and God forsakes them, and delivers them into the hand of Hazael, and into the hand of Benhadad his Son, who oppressed and vexed Israel all their daies;
2 King, 13. 2, 3.

2 Even wicked men, when they are in deep distress, will pray.
 Idolatrous Jehoaahaz is brought very low, and now hee praies.

Qui nescit orare, discat navigare, yet how many that go to Sea, instead of praying, curse and swear?

The Heathenish Mariners can pray in a tempest, and call on *Jonah* so to do, *Jonah 1. 2, 6.* A wicked *Pharaoh* in time of trouble may begg the prayer of a *Moses*, and *Saul* of a *Samuel*. How many prophane persons amongst us, when they are sick, and dying, yet will send again and again for those Ministers to pray for them, whom they hated in their health? *When the Devil was sick, &c.* Wee read of four sorts in one Psalm that cried to the Lord in their trouble, viz. Travellers, sick-men, Sea-men, Captives, *Psal. 107.* So did *Israel*, *Judg. 16. 10. Psal. 78. 34.*

3 God hears the prayers of wicked men, and sometimes answers them, so as to deliver them from temporal distresses.

Many a time did *Israel* cry hypocritically to the Lord; onely in their trouble, and hee delivered them out of their distress, *Psal. 78. 34, to 39.* So hee dealt with *Ahab*, *1 King. 21. 29.* And *Rehoboam*, *2 Chron. 12. 7.*

Wicked men may pray to God, as to a *Creator*, and hee may hear them, though they cannot pray to him as to a *Father*. Hee is a God of pity and compassion, and the very distress and misery of the Creature *Virtually*, though not *Vocally*, cries unto him for mercy. Hee that bears the cry of the Ravens, cannot but hear the cry of his rational and more noble Creatures. This Reason is given in the Text, *Vers. 4. Hee saw the oppression of Israel to bee great, and therefore hee heard and delivered them.*

4 God usually suffers things to come to extremity, before hee deliver.

Israel is brought as low as the dust; great, doubtless, was the slaughter, when but fifty horse-men were left, and ten Charriots, and ten thousand foot, what are these to save a Kingdome? God could have prevented this, but for the greater manifestation of his wisdom, power and glory, hee oft deals thus with his people.

5 Magistrates are the Saviours of a people.

See my Comment on 1 Tim. 3. 9. p. 181.

God

God gave *Israel* a Saviour, *Vers. 5. i.e.* Hee raised up *Josh*, the Son of *Jehoahaz*, who regained the Cities which his Father had lost, 2 *King. 13. 25.* and prevailed mightily against the *Syrians*, as did *Jeroboam* his Son, 2 *King. 14. 27.* Hence Magistrates in Scripture are oft called the *Saviours and Deliverers* of a people, *Judg. 2. 16. and 3. 9. 2 King. 14. 27. Neh. 9. 27. Prov. 11. 14. Obad. 21.* There is but one common Saviour of us all, and these are subordinate Saviours under him, as *Moses, Gideon, Jephtha, Deborah, Barac, Joshua, David, &c.* Wee should therefore love, honour, respect them, pray for them, pay to them, and defend them whom God hath raised for our defence. In their peace, lieth our peace, wee should therefore bee tender over them.

6 *Nothing works on hardened sinners.*

No judgements, nor mercies; *Israel* here is brought as low as the dust. God hears their prayers, gives them a Saviour, raiseth them out of the dust, and yet *Israel* is *Israel* still, as Idolatrous and forgetful of God as ever; and that soul *But* still lies as a blot upon them, 2 *King. 13. 6.* *But* they departed not from the sins of *Jeroboam*, who made *Israel* sin. *Phrygians* (they say) are amended by blows, but no beating will mend these: So true is that of *Solomon*, let a sinful fool be brayed never so long in the mortar of affliction, yet his folly will not depart from him, *Prov. 27. 22.* You may beat him to death, before you can beat his folly out of him, *Jer. 8. 28, 29.*

Neither do mercies win them, *Isa. 26. 10.* Unless God set in with his Spirit, nothing works kindly upon our souls, but men will bee made more obstinate by judgements, and more loose by mercies. Besides, *Elisha* living in those times (no doubt) but hee had forewarned them of the evils approaching, and yet nothing works upon them.

7 The ground of all Gods goodness to his people is no merit of ours, but onely his own free-grace and love, 2 *King. 13. 23.*

8 No might nor man-hood can save a sinful people from ynnie.

King *Jehoahaz* here is said to bee a man of Might; and one that with abundance of courage and valour fought with the *Syrians*, yet still they prevailed against him: so that it was not want of courage, but want of conscience in him and his

See more in my
Comment on
Psal. 82. 1.

Phryges Pla-
gu, *Prov.*

See more in my
Comment on
2 Tim. 4. 8. p.
408, 409.

people that undid them. Their Idolatry was their worst enemy, and strengthened their enemies against them.

13. *Jehoshaphat* or *Joash* succeedeth *Jehoram* his father, both in his dignity and iniquity. Hee reigned sixteen years, and hath the common *Bur* and brand put upon him that his Predecessors had, 2 *King*. 13. 10, 11, 12, 13. Hee obtained three great Victories against the *Syrians*, of which *Elisha* fore-told him, 2 *King*. 13. 17, 18, 19. and rescued many of the Cities of *Israel* from them, and thereupon is called their *Saviour* and *Deliverer*, 2 *King*. 13. 5, 25. Hee also prevailed against *Azariah* King of *Judah*, and pillaged the Temple of *Jerusalem*, with the Kings house, 2 *King*. 14. 13. and which makes most

Hee sends not a servant with a How do you? but hee waits upon the poor Prophet in person, &c. V. Mr. Sam. Answorth his Sermon at Mr. Pernes Funeral, p. 12, 23.

for his praise, though hee were a King, yet hee goes to visit the sick Prophet *Elisha*; weeps over him, and calls him, *My Father, my Father, the Chariot of Israel, and the horsemen thereof*. Such tender affection and reverence did this wicked King bear to this man of God, whom hee acknowledged to be the Walls and Bulworks, the

Ammunition and defence both of Church and State, who by his praying and preaching, did more for the defence and safety of *Israel*, than all their Armies could do.

1 Obs. *It is dangerous following our fore-fathers in sin.*

Jehoshaphat doth so, and is punished for his pains. People are so besotted with the example of their Parents and Ancestors, especially if Idolaters, that they will after them what ever come of them, 2 *King*. 17. ult. which made the Lord to add that commination to the end of the second Commandement, (which hee doth to no other Commandement) against those children which should walk in the steps of their Idolatrous fore-fathers, and often forbids that sin, as fore-seeing our proneness to it, *Ezek*. 20. 18, 19, 20. *Psal*. 78. 8. *Zach*. 7. 4. and bids us to the Law, and not to Examples, *Isa*. 8. 20. If *Joash* would have followed his Predecessors, hee should have set before him the example of *Abraham*, *Isaac*, and *Jacob*, and not of *Jeroboam* an Idolater that had mis-led so many into sin and misery. Wee may follow our fore-fathers so far as they followed Christ, and no further. But such is the bewitching power of Superstition, that when once it hath got possession

A me et a vobis recedant qui dicunt, melius esse meliores quam patres nostri, Bern. Ep. 93.

Optimum est majorum vestigia sequi, si recte praeceperunt. Cato.

session and rooting in mens hearts, it is seldome ever rooted up again, but runs from generation to generation, till all bee cut off. Idolatry hath so many flesh-pleasing, pompous Rites and Ceremonies, such seeming sanctity and devotions, such splendor of Temples, Images, Organs, and other allurements as are very taking with carnal men; besides the far Bishopricks, Denaries, Cardinal-ships and Kingdomes with which they intice many from Christ. This was that which made all these Kings of *Israel* keep up the worship of the Calves, that they might keep the people from going from them to *Jerusalem*.

2 *Obi. Men may conquer others, and yet not conquer themselves.*

Joash here beats the *Syrians* three times, recovers many Cities from them, takes the King of *Judah* prisoner, and yet himself is a prisoner to sin; hee pillageth *Jerusalem*, and the Devil pillageth him. Hee is called the Saviour of *Israel*, and yet himself was not saved from his iniquity; for hee lived and dyed an Idolater. So true is that of *Solomon*, *Prov. 16. 32. Hee that can rule his own spirit, is better than hee that taketh a City. Alexander* that could conquer others, yet Wine and Women conquered him.

3 *There is none so wicked, but there is some good in them.*

Joash here a wicked King, yet visits the Prophet in his sickness, sympathizeth with him, and weeps over him in his affliction, considering the great lols that the Church and State would receive by his death; hee gives him honourable Titles, favouring of much respect to him. How would some Atheistical Sectaries amongst us have railed at this King for calling the good Prophet *Father*, and stiling him, *The Chariot of Israel*, i. e. The Shield and Buckler, the best defence that *Israel* had. Those Sots and Sarans, whom the Devil hath blinded, and strongly deluded, are not worthy of an Answer [yet if any would see them answered, let them peruse my Comment on *2 Tim. 3. 17. p. 396.*] *Wisdom* is justified of her own children; and though this ungrateful world vilifie Gods Ministers whilst living, yet when they are dead, they are ready to adore them.

nam neque id merentur illorum dogmata quæ difficultatem nullam continent, neque illis reddes magis convictor, sed potius arrogantior, &c. *Hornbeek summa Controversiarum lib. 6. p. 386. Vir sapientem incalumnem edimus, sublatam ex oculis colimus invidi.* *Horat.*

*Fortior est qui
se quam qui
fortissima vin-
ci t Menia.*
Lucan.

*See Mr. Obad.
Sedgwicks
Ser. on 2 King.
2. 12. preached
1654.*

*Cum istius fa-
rine hominibus
non est operose
disputandum.*

4 *There is no loss in shewing kindness to the Prophets of God.*

The King comes to visit the Prophet in his sickness, and the Prophet by way of gratitude assures the King of a threefold victory, which hee should have against the *Syrians*, 2 *King*. 13. 25 &c. The Lord takes the kindness which wee shew to his Prophets, as done to himself. Hee that honours them, honours him whose Embassadors they are. *Ebedmelech*, that shewed kindness to *Jeremy*, hath his life given him for a prey, *Jer*. 39. 17, 18. Hee that receives a Prophet, in the name of a Prophet, and shews kindness to him upon that account, because hee is a Minister of Christ, shall have a Prophets reward, *Mat*. 10. 41. i. e. Hee shall have an eminent reward, fit for such a one as hath promoted Gods service in a high degree. *Gains* lost nothing by such guests as *John*, nor the *Shunamite* or *Sareptan* Widow by entertaining Prophets; of such Christ seems to say, as *Paul* did of *Onesimus*, if hee owe thee ought, put it on mine account, I will repay it.

5 *Hee died.*

The most potent, puissant, successful Conquerors of the world, are conquered by death. As I have shewed before.

14 *Jeroboam* the second succeeds his Father *Joash*, and reigns one and forty years; not one of his rank reigned so long; hee was one of the most prosperous, successful, and victorious of all the Kings of *Israel*, since the division of the ten Tribes. Hee recovered the ancient borders of *Israel* from the *Syrians*, and made them tributary to himself. The ground of all this goodness is given, 2 *King*. 14. 23, 25, 26, 27, 28. *The Lord saw the affliction of Israel, that it was very bitter, for there was none shut up or left, nor any helper left, therefore the Lord out of his wonted mercy raised up Jeroboam to bee a Saviour to them;* Yet hee is stigmatized with the old brand that his predecessor had before him, v. z. That this New *Jeroboam* was a chip of the old block, for hee did that which was evil in the sight of the Lord, and departed not from all the sins of old *Jeroboam*, the Son of *Nebat*, who made *Israel* sin, 2 *King*. 14. 24.

And that which aggravates his sin is this, 1 That hee sinned against great Light, for in his daies preached *Jonah*, *Amos*, *Hosea*, three very famous Prophets. 2 Against great Love,

Love, for the Lord sent *Jahab* to prophesie of victory, and good success unto him, 2 *King*. 14. 25. But since hee prosired nor by this Prophers Ministry, the Lord sends him to *Niniveh* the chief City of the great Empire of the *Assyrians*.

Obf. 1 *When a Nation is in its most prosperous and flourishing condition, it may bee nearest ruine.*

Israel never flourisht (since the division of the ten Tribes) under any King, as it did under this: *Joash* and *Jehoahaz* had done valiantly before; but *Jeroboam* excells them all. Under him the Kingdome flourisht in riches, honours, victories, and great success. But after this its honour and power still decayed, till it was totally ruined. It was in this Kings reign, that *Hosea* fore-told the destruction of *Samarita*, *Hos.* 1. 1. And *Amos* fore-told the ruine of *Jeroboam* and his house, *Amos* 1. 2. and 7. 8, 9, 10, 11. Idolatrous Kingdomes cannot stand long; *Babylon* may think to sit as a Queen, but sorrows shall at last surprize her, and no worldly pomp or power shall bee able to keep off Gods judgements from her, *Rev.* 18. 7, 8. All Kingdomes have their rise and ruine, and when they bee at the height, then they decrease and moulder away, as wee see in the *Assyrian*, *Babylonian*, and *Persian* Monarchies; what vast Dominions had they? yet all are vanisht and come to nothing.

This should keep us humble in the midst of all creature-comforts. *Pigeons*, when they fare best, are most fearful. In the highest prosperity remember that a change will come. Hence it is, that when ever the Lord gave *Israel* a mercy, hee presently adds a caution, that they forget not him the giver of it, *Deut.* 4. 1, 2, 6, 9. & 8. 11, 12, 13, 14. Hee hath made a good progress in the School of *Christ*, who hath learnt to use prosperity as well as adversity aright. *Paul* had learnt both these lessons, hee could bee abased, and hee could abound, *Phil.* 4. 12.

Object. *Wee have arms and ammunition, and therefore wee need not fear.*

Answer. The Lord takes off that, *Hos.* 1. 4, 5. Yet a little while; and I will cause the Kingdome of *Israel* to cease, i. e. I will put an end to that Kingdome, and utterly destroy it. But how doth that appear? Why, *I will break the bow of Israel.* The bow is here put for all war-like Instruments, q. d. I will

*Magni pectoris
est inter secunda
moderatio. Sen.
Magna felici-
tatis est a felici-
tate non
mixta. Cle-
mangia;*

destroy their ammunition, and bring all the strength of their war-like power to nought.

2 *That God can make use of wicked Instruments for the saving of his people.*

Jeroboam here a wicked man, yet becomes a Saviour to *Israel*; though hee intended self, yet God makes him a deliverer of his people. If God will help his Church, hee cannot want Instruments; *The very Earth shall help the Woman*, Rev. 12. 16. i. e. Wicked men, who are as vile as the Earth, shall yet be assistant to the Church of God.

3 *When a people have the best Preaching, they may be nearest ruine.*

Israel now had three extraordinary Prophets sent unto them, viz. *Jonah*, *Amos*, *Hosea*, three eminently holy, bold men, that spared not to tell them of their sins, as appears by their Prophecies; yet Prince and people contemning their warnings, and persisting in their sins, about thirty years after they were rooted up, and lead into captivity by the proud *Assyrian*; So it was with *Jerusalem*, it had the best Preachers not long before its ruine. There was Christ and his Apostles, but they contemning the Gospel, crucifying the Lord of glory, stoning his Prophets, and abusing his messengers; about forty years after it was sackt by *Titus* and *Vespasian*, and laid in the dust.

London was never so richly stored with pious, painful, learned Ministers of the Gospel, nor the Nation so richly furnished with able and industrious Preachers, as at this day. But if City and Country go on to sleight and vilifie the faithful Ministers of Christ, as they have done of late; and instead of the power of Religion, rest content with a formal, hypocritical profession of it; a man that is no Prophet, nor Prophets Son, may easily fore-see judgement approaching. When the Sun shines hottest, harvest is at hand. The glorious sun-shine of the Gospel, ripens men apace, either for Heaven, or Hell. God will not bear so long with sinners now, as hee did in times of Ignorance, *Act*. 17. 30.

4 *When Gods Messengers are not prized, hee removes them.*

If *Israel* regard not *Jonah's* Ministry, God will send him from them to *Niniveh*, that populous City. When people are dead under lively Oracles, and barren under fruitful means, God will either remove that people from the Ministry, or the

See *Josephus*
his History. 1.7.
c. 18.

*

the Ministry from them. Hee will not alwaies plow the Rocks, and sow the Sands, nor take pains with a people that shall bring forth nothing but briars and thorns; when a people bee rebellious, God either takes away his Prophets, or makes them dumb, *Ezek. 3. 16.*

Many blame Ministers in our daies for removing from place to place, and if they do it without just cause, so do I. But people must know, that there are many just causes of a Ministers removal from one place to another; some of which I shall set down,

- As, {
- 1 In case of Persecution.
 - 2 In case of Corporal Weakness and Sickness.
 - 3 Upon Improvement of Gifts.
 - 4 When the Maintenance is Incompetent.

1 In case of Persecution, especially if it bee personal, and the Minister bee specially aimed at; then our Saviour tells us, that being persecuted in one City, they may fly to another, and reserve themselves for better times. This is granted by all sober men, and therefore I shall refer the Reader to the Margin for fuller satisfaction. Thus, when a Minister desires to spend himself for the good of a people, but they cannot endure sound Doctrine, *2 Tim. 4. 3.* But lay snares for their Minister, and make a man an offender for a word, *Isa. 29. 21.* And think him too hot, too plain, too precise, and shall unanimously (for the opposition of one or two malicious wretches, should settle us rather) desire us to depart out of their coasts, then the case is clear, and wee may shake off the dust of our feet against such wilful contemners of the Gospel, *Mat. 10. 14.* Though a peoples present barrenness under his Ministry bee no just cause of his removal, yet when a people shall set themselves maliciously against a mans Ministry, it varies the case. God removed *Lot* from the *Sodomites*, when from day to day they vexed his righteous soul with their malicious wickedness.

2 In case of Sickness. Some constitutions will not away with some Climats; a Minister may love a people, and they him,

i. e. qui non avaritia causa, aut dominationis, aut propria voluntatis, vel delectationis sue magis de civitate ad civitatem; sed causa necessitatis & utilitatis mutatur. Pelag. Epist.

Non mutat sedem, qui non mutat mentem.

and

and yet for want of health and strength to go thorow with the work of his Ministry, hee may lawfully change places with one of a stronger constitution. The like may bee said for those who preach to a great Congregation, but by reason of weakness, their voice is so low, that half the people cannot hear them; in this case they may remove to a lesser Congregation, where they may bee better heard.

3 *Upon Improvement of Abilities.* A young man begins to exercise his gifts in some obscure Chapel, or little place; but by study and exercise his parts are improved, and hee fitted for some more eminent and publick place. In this case also a man may lawfully, and without offence remove. The Apostle would have him that used the office of a Deacon well, promoted to the Ministry, 1 Tim. 3. 13. A diligent man staies not long in a low place. Wee see it is thus in all callings, upon Improvement of Abilities. The Barrester is made a Reader, the Reader a Serjeant, the Serjeant a Judge, the Judge a chief Justice, &c. And why will not men allow of that in the Ministry which is approved of in all other professions?

It is a very safe way to have young mens gifts and lives tried and exercised in lesser Congregations at first, and being found faithful in a little, then to make them Rulers over greater Congregations. It is a temptation to put a green head into a great place, when hee hath neither grace, gifts, nor gravity fit for the place. It either puffs them up, or makes them idle (if the means bee great) or else they are discouraged, and sink under the burden, being unable to grapple with the oppositions and contradictions of sinners, which are incident to such great places. They had need to bee solid, seasoned, substantial peeces, that have the weight of the building lying on them.

4 *When the Maintenance is Incompetent.* If a man have a great family to maintain, but the means is so small, that hee cannot maintain his family, nor go thorow the works of his Ministry, with that comfort and credit as becomes a Minister of the Gospel; in such a case also it is lawful to remove. Wee see it is so in all callings; if a man cannot live in one Town, hee may lawfully remove to another. God would have the Ministers of the Gospel not to beg, but to live comfortably in their Ministry; and to bee maintained not like Swine-heards, but

but like the Ambassadors of Christ, with a competent, fixed, honourable maintenance. The Levites that had their Tyches taken from them, left their stations without blame, *Neh.* 13.10.

5 Whereas many think that a Minister can remove at his pleasure from place to place, and get what place soever pleaseth him, they are much deceived; for God hath decreed, and fore-appointed Ministers to their places before they are born. Hee hath decreed how long such a Minister shall abide in such a place, and how long in such a place, *Act.* 17.26. and though wee are loath to remove, yet when providence calls, bee the means more or less, it matters not, wee must obey, *Gen.* 12.1.4. *Act.* 3.5. And if a Sparrow cannot fall to the ground, nor a hair from our heads, without a providence, much less can a Minister remove from one Congregation to another without a providence; so that the quarrelling Quakers, with the rest of that rout, who rail at us when wee justly remove from place to place, do not so much revile us, as the Lord, who is the disposer of us; he is the Potter, and we are the clay, hee may raise us, or ruine us, plant us, or transplant us, as hee sees good, and none may say unto him; What dost thou? It is not wee, but the Holy Ghost that sets us over our flocks, *Act.* 20.28.

Quest. But why doth the Lord remove men from place to place, as hee did the Apostles sometimes, why doth hee not fixe them to one place?

Ans. The Lord is a free agent, and is not bound to give us a reason of his doings, it may satisfie us that it is his good pleasure to have it so, *Psal.* 39.9. *Matth.* 11.25, 26.

2 If nothing will satisfie you without a Reason, reasons enow may bee given.

1 Sometimes people hate and persecute their Ministers, and look upon them as a burden, not a blessing; it is fit such should bee eased, and made to know the worth of the mercy, by the wanting of it.

2 Sometimes people are barren under the means of grace, and do not value the Gospel according to its worth, it is just with God to remove it to those who will prize it better. When the *Jews* contemned the Gospel, the Apostle left them and went to the *Gentiles*, *Act.* 13.46. The Kingdome of God

shall bee taken from such, and bee given to those that will bring forth the fruit of it.

3 As for the Apostles, there was great reason why they were not fixed to one place:

1 Because the Church was then in planting, but not planted.

2 They were to spread the Gospel over the world, and therefore were not confined to any fixed charge.

Cautions. Yet to prevent scandal, these *Cautions* would bee remembred.

1 Because many are apt to cavi and cry, Ministers are *covetous*, and remove without a cause; let none remove rashly, ambitiously, self-seekingly, but judiciously, and piously, for the profit and edification of the Church; and the better to stop the mouthes of adversaries, it were well if in such cases men would not bee their own judges, but refer the hearing of the case, with all its circumstances, to the Presbytery, or for want of that, to some neighbour Ministers, who are able to judge and determine the case.

2 They must do what in them lyes to provide an able successour for the place they leave, that the Church bee not unprovided of a faithful Pastor.

3 If after all this, any shall bee found to make it their trade to remove from place to place, solely to get more means, and shall refuse to refer their cause to the hearing and determination of sober, pious, judicious Ministers, let them bear their shame for mee, I shall never plead for such.

By all that hath been said, wee may see,

1 That some offend in the *Defect*, whilst they hold it unlawful for a man upon any occasion to remove, whereas Christ who is the Lord of the harvest, hath not onely power to call Ministers, but also to transfer them from one Church to another; and therefore it is not in the power of any man absolutely to indent with any people to stay so long, or so long with them.

2 Others offend in the *Excess*, when upon every light occasion, without any urgent necessity, or benefit to the Church, they forsake their proper charge, and chaffer for Parishes as Horse-courers do for horses; or as *Seneca* saith of sick men, *Mutationibus minus pro remediis*, they think to cure their sick

souls

See my Comment on
2 Tim. 4 12.

See more Cal.
vin Epist. 209.
Chemnit. loc.
com. P. 3. P. 322.
Heming. de
Pastore. p. 211.
& pro aliis
Bowls Pastor.
Evangelic. lib. 3
cap. 7.

souls with changing of their seats, as the dropie man thinks to cure his dropie with change of drinks.

15 *Zachariah son to Jeroboam*, succeeds him, both in the Throne, and in his sin, and hath therefore the common brand set upon him, viz. *That hee did that which was evil in the sight of the Lord, as his Fore-Fathers had done*. Hee was so far from repenting of the wickedness of his fore-fathers, *Jehu, Jehoahaz, Joash*, and *Jeroboam*, that hee justified them in their abominations, by walking in their sinful paths. This his obstinacy so incensed the Lord against him, that when hee had reigned but six months, hee cut him off by *Shallum*, who killed him openly; so wicked was hee, and so ill-beloved, that the people let him bee slain before them, they did not oppose, but rather approve of what was done, *2 King. 15. 8, 9, 10*. This was the time of the Kingdome of *Israels* wane, things grew worse and worse with them, one judgement following in the neck of another, till they were quite destroyed; and one wicked King rising up as Gods executioner to do justice upon another, till all was over-thrown.

Obs. 1 *God faithfully performs what ever hee promiseth.*

God promiseth *Jehu*, that his seed should sit upon his Throne, to the fourth Generation, and see it here punctually performed; and if hee thus faithfully keep promise with his enemies, who daily provoke him by their ingratitude and Idolatry, what will hee not do for his people, who serve him sincerely? Hee that thus keeps touch with his enemies, will never fail his friends. Though for a time hee may hide himself, to try and exercise their graces, yet not one tittle of all that hee hath promised, shall fail.

2 *God is faithful in fulfilling his Threatnings, though it bee long first.*

The Lord threatned to avenge the blood of *Jezreel* upon the house of *Jehu*, *Hos. 1. 4.* and now about one hundred years after, *Zachariah* the last of *Jehu's* race, is slain. Though God defer long, yet hee comes at last; though his mill grinde slow, yet it is alwaies sure.

3 *Still see how wicked Parents bring a curse upon their children.*

Jehu's sin helps to cut off his Son *Zachariah* suddenly, for he reigned but six months.

Male paria, male
le pevennt Reg-
na.

16 *Shallum*, a man of a new flock, having slain *Zachariah*, reigns in his stead one month; so quickly doth the hand of justice finde out bloody Usurpers, and retaliare their sins; for as hee slew *Zachariah*, so *Menabem* slaies him. As men merite to others, so usually God meres to them again, *Mat. 7. 2.*

17 *Menabem* slaies *Shallum*, and reigns ten years in his stead. I Hee was an *obstinate Idolater*, for hee walkt in the Idolatrous steps of his predecessors, whom God had punished before him, and his own hands had been the executioner of Gods wrath upon one of them, *2 King. 15. 18.*

2 Hee was *cruel to all that submitted not to him*. Hee came to *Tiphshah*, a City situate in the way to *Tirzah*, demands admittance, which being denied to him, an Usurper, in his wrath hee puts all to the sword, without distinction of old or young, male or female, and which adds to his cruelty, hee ript up the women with childe, *2 King. 15. 16.* Now if *Menabem* do thus to those that withstand and oppose him, a Tyrant, what shall bee done to *Menabem*, who opposed God, and seduced his people from him to Idols?

Quest. *But why did the people oppose Menabem?*

Answer. They knew him to bee a Tyrant, and bloody Usurper, and came to the Kingdome by murder, and therefore the people are not to bee blamed for shutting their gates against him, till they had better satisfaction about his title to the Crown; and if *Menabem* had been an ingenuous, valiant spirit indeed, hee would have loved them the better for their fidelity and constancy, supposing they would have been as faithful to him when hee had been settled amongst them; but men that are void of prudence, piety, and true valour, are satisfied with nothing but blood. None so cruel as the cowardly Tyrant; when hee conquers.

3 Hee was *Tyrannical*; Hee exacted by force no less than a thousand talents of silver, which was, three hundred seventy and five thousand pounds, to give to *Pull*, the King of *Assyria*, that so hee might settle the Kingdome faster on himself. Hee came to the Crown by Treason, Murder, and Usurpation, and having a guilty conscience, hee feared lest some might rise up against him, as hee had done against others, and therefore hee

labours

labours by might and main to secure the Kingdome to himself. Usurpers fear shadows many times, *Judg.* 9. 36. They fear, where there is no cause of fear.

This *Menahem* (saith *Josephus*) was a Captain, and great Commander in King *Zachariah's* army, hee hearing that *Shallum* had slain his Master, came with the army, and destroies *Shallum*; as *Omri* destroyed *Zimri*, and succeeded him in the Throne.

Obi. 1 *Tyrants and Traitors seldom live to bee old.*

In the space of one year there are four Kings of *Israel* succeeding one another, viz. *Jeroboam*, *Zachariah*, *Shallum* and *Menahem*, *Abimelech*, an usurping Tyrant,

reigns but three years, and then is killed by a woman, *Judg.* 9. 22, 53. The Popes of *Rome*,

how quickly were many of them cut off? Some reigned not a year, others not a quarter, others a month, others a week, and some but a few daies. How many Popes did *Queen Elizabeth* out-live, though they curst her with Bell, Book,

and Candle? So true is that of *Solomon*, *Prov.* 28. 2. *For the transgressions of a Land, many are the Princes thereof.* 1 There

are many striving at the same time one against another for the Crown. Or, 2 There are many in a short time succeeding one another; such sudden changes are hurtful both to Prince and people, and are apt to raise tumults and insurrections, because a people are unacquainted with the men, and their manners. When people do wickedly, both they and their Kings do perish, 1 *Sam.* 12. 25.

2 *Tyrants have more care of themselves, than of the people.*

Good Rulers are men of publick spirits, they serve not themselves, but their Generation, *Alt.* 13. 36.

But tyrannical *Menahems* tax and pole, fleece and slay, not for their peoples good, but to settle the Kingdome on themselves.

3 *God wants not Rods to punish a perverse people.*

When the *Syrians* have done with *Israel*, now hee raiseth up the *Assyrians*, who distressed them more than the former, till they were totally ruined, 2 *King.* 17. 6. When lesser Rods do not mend a people, then come greater; yea rather than fail, one wicked man shall bee executioner to a-

V. Mendoza, in 1 Reg. 4. 22.
Sect. 16. p. 262.

*Brevia sunt necesse est, cum
nec Des nitantur, nec iurage-
rantur, nec benevolentia tene-
antur.* Wolphius.

nother, as wee see in these wicked Kings.

4 See here how misery still attends Idolatry at the heels.

Menahem walkt in the Idolatrous waies of *Jeroboam*, and the King of *Assyria* presently falls on him. So 1 Chron. 5. 25, 26.

5 Idolaters are barbarous, bloody men.

Who ever saw an Idolater that was not cruel? Idolatrous *Menahem*, what cruelty doth hee exercise on all sorts and sexes? Hee kills his King, and now murders the people. Tyrants are like dropie-men, the more blood they drink, the more thirsty they are. The cruelty of Papists is notoriously known to the world. Ask *England*, *Scotland*, *Ireland*, *France*, *Germany*, *Savoy*, *Poland*, and all Procestant Nations, and they will tell you of many thousands that have been most inhumanly slain by that man of sin. No les than thirty thousand Protestants were slain at the Parisian Massacre, 1572. in a months space. Go to the *Indians*, and they will tell you sad stories of the butchery and barbarous murders committed by the Papists there.

6 Idolaters usually are great oppressors.

They impose heavy burdens upon their people; so did *Menahem* here, and so did *Solomon* before him, when hee fell to Idolatry, and *Rehoboam* his Son adds to their burdens, 1 King. 12. 4, 11. It is just with God, when men will not serve him with gladness of heart, in the abundance of all things, and submit to his easie yolk, then to put an Iron yolk of oppression upon them, that they may know the difference between his service, and the service of Idols, *Deut.* 28. 47, 48. 2 Chron. 12. 8. *Hos.* 5. 11. Such as can so easily part with spirituals, shall lose their temporals. Those that will not have grace, shall not have riches long.

18 *Pekabiah* succeeds his Father, and therein is more happy than his Father, who gained the Kingdome by murder. Hee reigned two years, and did evil in the sight of the Lord, as his predecessors had done before him; and therefore hee hath the common brand set upon him, 2 King. 15. 23, 23, 24, 25. *Pekab* the son of *Remaliah*, a Captain of his own, conspires against him, and slaies him in his Royal Palace at *Samarina*. *Argob* and *Arieh*, with fifty of the *Gileadites*, are thought

See Mr. *Whites*
Way to the
Church Digres.
50. p. 358.
and Mr. *Clerks*
Martyrology.

thought to bee *Pekah's* partners, who aided him in the murder of their sovereign. Others conceive they were on the Kings side, and slain with him. But the first opinion is conceived to bee most genuine.

Obs. 1 *God many times visits the sins of the Fathers upon the children*, especially when they walk in their steps.

Menahem killed his King, and now God raiseth up one to kill his Son. Thus wicked men that get riches and Kingdome for their children by indirect means, get a curse for them, and bring them into many straights and miseries, which otherwise they might have avoided.

2 *If God bee against us, no place can secure us.*

Let *Pekahiah* get into *Samaria*, the City Royal, and bee guarded in his Palace there, yet God hath a *Pekah* that shall finde him out, and slay him in his own Palace, for his sin, and the sins of his bloody Father.

3 If wee take the fifty *Gileadites* for the Kings friends and assistants, then observe, *That such as side with great men in their sins, must look to suffer with them.*

No doubt but these *Gileadites* gloried, that they were admitted to bee Courtiers, and Assistant to the King, but as it proved, they had better have been Carriers, for then they had not perisht, as they did. It is dangerous living in Princes Courts; they live safely, who live privately; especially it is dangerous to have communion and fellowship with the wicked. Good *Jehosaphat* joyning with wicked *Ahab* against the *Syrians*, had like to have lost his life into the bargain. The *Geese* in the Fable that joyned with the *Cranes* in preying upon the fields, were killed for company.

*Procul a Jove,
procul a fulmine.*

19 *Pekah* having killed *Pekahiah*, reigns twenty years in his stead; Hee also did evil in the sight of the Lord, and hath the common brand, 2 King. 15. 27, 28. Hee was born of obscure Parents, his Father *Remaliah* was a private person, and therefore by way of contempt hee is called *Remaliah's Son*, and the tail of a fire-brand, Isa. 7. 4. and 8. 6. Hee is punished for his obstinacy and Idolatry.

1 *With the loss of a great part of his Kingdome*; All the people of the Land of *Naphtali* were lead into captivity by *Tiglath-Pileser* King of *Assyria*, 2 King. 15. 29. Two Tribes and

and a half beyond *Jordan*, with *Naphtali* and *Zebulun* on this side *Jordan*, were now carried all away, and this was the beginning of *Israel's* sorrow.

2 *With the loss of his life.* *Hoshea* conspired against him, and slew him, *Vers. 30.* Tyrants oft come to violent ends, and those that slay their Sovereigns, shall have some that will slay them. If *Pekah* kill *Pekahiah*, *Hoshea* shall kill him. As hee came to the Kingdome by murder, so by murder hee loseth it.

Obf. 1 *Idolary from first to last is still attended with misery.*

Pekah persists in the Idolatrous steps of his predecessors, and now see how many Cities and Regions are lost, 2 *King. 15. 29.* *Ijon* and *Abel-beth-maachab*, and *Janoah*, and *Kedesh*, and *Hazor*, and *Gilead*, and *Galilee*, and all the Land of *Naphtali*; so that upon the point, five Tribes of *Israel* were lost. This was the first captivity of *Israel*.

2 *The troublers of Gods people many times are men of sordid and obscure Originals.*

Pekah here *Remaliahs* Son, and the tail end of a brand, which retains not fire long, but after a little smoking vanisheth, it is hee that molests *Judah* the people of God, *Isa. 7. 4, 5, 6.* It was *Alexander*, a Smith, not a Gold-Smith, or a Silver-Smith, but a Copper-Smith, that molested *Paul*, 2 *Tim. 4. 14.* *David* complains that the abjects and dreggs of men gathered themselves against him, *Psal. 35. 15, 16.* and *Job* complains of such, *Job 19. 18.* and 30. 1.

20 *Hoshea* the last King of *Israel*, having slain *Pekah*, reigns nine years in his stead; and though hee were the last of all the Kings of *Israel*, yet hee also is branded for one that did evil in the sight of the Lord, though hee was not altogether so bad as the other Kings of *Israel* that were before him, 2 *King. 17. 1, 2.* Where there is any goodness, God takes notice of it; and commends it, as I have shewed before. This will appear, 1 In that hee did not worship *Baal*, nor serve the Host of Heaven, as some of his predecessors had done before him. Hee abandoned the grosser Idolary of many of his Predecessors, and secondly, Hee suffered such of his subjects as would, to go up to worship in the Temple of *Jerusalem*, which the former Kings

Kings of *Israel* would not permit, but laid snares for them, *Hof. 5. 1.* But when *Hozekiah* proclaimed a Passcover, many of the ten Tribes went up to keep it in *Jerusalem*, 2 Chron. 30. 17.

Yet see how judgement still attends upon Idolatry, Murder and Treachery.

1 Gods hand lies heavy upon King *Hofhea* himself, hee is subdued and made tributary to *Salmaneser* King of *Assyria*, 2 King. 17. 3. See the unconstancy of worldly honours, *Hofhea* to day a King, to morrow a prisoner; hence hee is called a bubble, or foam, that soon vanisheth, *Hof. 10. 7.*

2 Hee breaks Covenant with the King of *Assyria*, conspires against him, and seeks to *So*, the King of *Egypt* for aid, refusing to pay the annual Tribute which hee had covenanted to pay. Upon this *Salmaneser* shuts him up, and bindes him in prison, *Vers. 4.* This was done (saith *Sanctius*) after the City was taken, though by a Prolepsis it is mentioned before. This is the fruit of Treachery and Impatience; when men seek by indirect means to get out of troubles, they do but double them, and multiply sorrows to themselves.

Rex ipse captus fuit, & vinculis additus, nam licet Paulo ante, V. 4. in vincula dicitur esse. conse-

ctus, id tamen dictum est per Prolepsin, quæ sæpe ante suum tempus narrationem anticipat. Sanctius.

3 This is not all, for judgement doth not onely light on the King, but on his Kingdome also. *Samaria* the Metropolis, and chief City, is taken by *Salmaneser* King of *Assyria*, after three years siege, and the whole Kingdome overthrown. The *Israelites* are carried captive out of their own Land into *Assyria*, and a mixt people of forraign Nations are planted in their Land, who made up a Mongrel Religion, consisting of Paganism, and Judaism, fearing the Lord, and serving their Idols too, 2 King. 17. 33. *ult.*

Hee that would see more of these twenty Kings of *Israel*, let him per-

use *Josephus* his History. *Allreds Encycloped. Histor. l. 32. c. 17. p. 2039.*

Seeing all these twenty Kings of *Israel* were so wicked, wee may

Observe 1 That few great men are good men.

From the division of the ten Tribes, to the captivity of

Israel.

Israel, there was not one good King of *Israel*, that Kingdome remained Idolatrous, from first to last. There was a continued Series of Idolatry that did run thorow the whole race of their Rulers. They should have seen to their people that they had lived in godliness and honesty, and they were a means to lead them in paths of ungodliness and Idolatry; They sinned directly against their office, for God sets up Magistrates to rule for him, but these lead their people from him. All other creatures observe the word of Gods command, and fulfil the end of their Creation, and are therefore called Gods servants, *Psal. 119. 92. All are thy servants.* The Sun, Moon, Stars, Plants, Bruces, all act in their Orbs, and Spheres, for their Creators praise; only man rebels against him.

2 All these Kings followed the example of a wicked *Jeroboam*, against the Rule.

3 They perisht not alone, but drew their subjects with them into perdition; yea *Judah* was in part infected by them, *2 King. 17. 19.*

4 They acted all this against the warnings of Gods Prophets, against signal mercies and judgements; all which serves to clear the justice of God in their total extirpation and ruine; wee may stand amazed at the stupendious patience of the Lord, who bare above two hundred years with such a succession of Idolaters, and evil doers; when if his patience had not been infinite, and every way like himself, hee would not have borne two hundred daies with them.

Great places corrupt many, scarce ever better any. It is folly therefore, for any ambitiously to seek Kingship, and high places, from whence so many have broke their necks. We should rather pity and pray for great men, than any way envy them, since they are exposed to so many dangers, and great tentations.

*Nescitis amici
quid sit impe-
rare, nam &
gladii, & tela*

*servicibus nostris a nostris impudent, immineat hasta, undique spicula, ipsi custodes nimeque,
ipsi comites formidantur, non sibus pro voluptate, non iter pro autoritate. Adde quod omnis
etate in imperio reprehenditur; stultus est quispiam? inhabilis videtur. Si juvenis, inest furor.
Dixit Saturninus apud Flaviu Vopiscum.*

2 The end of wicked men is miserable.

What ever the good mans beginning may bee, bee it never so blustrous and rugged, yet his end is peace. *Psal. 37. 37.* On the contrary, let the wicked mans beginning bee never so pleasant

pleasant and plausible, yet his end is sorrowful. A good man begins like a Tragedy, but ends like a Comedy; but a wicked man begins like a Comedy, and ends like a Tragedy. Of those twenty Kings of *Israel*, eight of them at least, if not nine, died violent and untimely deaths; the other twelve, though they died in outward peace, yet had they no true inward peace; how could they, when their Idolatries and spiritual whoredomes were so many? The higher men are, the more hurt they do, and so are neerer to judgement.

The Kings of *Judah*, as they were generally better men, so they lived longer than the Kings of *Israel* did, and came not to such untimely ends, but few of them, viz. four, *Josiah*, *Joram*, *Ammon*, and *Josiah*. Besides, in the time of the twenty Kings of *Israel*, there were but eleven over *Judah*; and of those, *Asa* by name reigned in the time of eight several Kings of *Israel*, and those of five several stocks; and *Uzziah* reigned in the time of six other Kings of *Israel*, of which, four were of other stocks. It will bee our wisdom to take heed of those rocks against which so many have ruined themselves, *Sit aliorum perditio, tua cautio*; Let us live by Rule, not by Example, and then peace will bee our portion, *Gal. 6. 16*. The godly Kings of *Judah*, that kept purity of worship, and went hand in hand with the Prophets, they flourished, and were victorious. So good it is, to walk in Gods way, and keep to the Rule, *Josh. 1. 8*. But the Kings of *Israel* had loss upon loss, and vexation upon vexation, by enemies within and without, till they lost Life, Land, and all. So ill it is, to walk in carnal by-paths against the Rule.

3 That Succession, Antiquity, Universality, are all but vain without Verity.

The Idolatrous *Israelites* here might have pleaded all these for their Idolatry, it doth not therefore follow that it was just and good. *Genebrard* confesseth, that of fifty Popes in order succeeding one another, there was not one good. They were all Apostatical, not Apostolical.

pa, Cardinales, cardiales, Dominicani, Damoniaci, Jesuita, Jesuvita. Rivce.

4 Such as partake with wicked men in their sins, shall also bee partaker with them in their plagues.

See Mr. Stronge
31. Sermon. on
Josh. 1. 8.
p. 617.

*Genebrard in
Chronol. ad an-
num 901. Ca-
colici non Catho-
lici, Papa, Po-*

Israel here follows their twenty Kings in Idolatry, and now they must follow them into captivity and ruine; if you would not partake of others plagues, bee sure not to partake with them in their sins, Rev. 18. 4.

HAVING shewed before that Impudency in sinning is a fore-runner of some judgement approaching; I shall now give you an instance of the Impudency, Anarchy, and Blasphemy of our times. The bare reciting of this sinful, senseless Pamphlet, is confutation sufficient.

Here you may see what is the fruit of that *New-light* so much cried up by some; it teacheth men to disturb Congregations in Gods worship, to bring Pockets to Church, and openly to sow them on the Lords day, to rail on Gods Messengers, and call them lyars, to lay their Bastards at Gods Door, and father all their abominations on Gods Spirit. *The Spirit moved, and the Lord* (saith this deluded, hardened wretch) *stirred him up, and commanded him, &c.* And shall not the Lord visit for these things? if Rulers will not, hee certainly will. These talk much of the Spirit's leading them, but certainly it is an ill spirit that leads them; for God is the God of order, and not of confusion; his Spirit is the Spirit of Peace and Purity, and teacheth men to act according to the word, and not according to their own brain-sick delusions. As for his vain scrupulosity, in not daring to use the ordinary names of our months and daies, you may see this excellently confuted by the learned Dr. *Reynold*, in his Commentary on *Haggai*, Ser. 1. p. 8, 9, 10.

In the year 59, in the fourth month, the last day of the month, being the fifth day of the week,

THe presence of the Lord was felt within mee, and in his light hee let mee see what his pleasure was with mee; it was clearly shewed mee that I should go to the Sreeple-house in *Aldermantury*, the first day of the week then following, and take with mee something to work, and do it in the Pulpit at their singing time.

At which sight I found much unwillingness in my self, yet
sitting

sitting still with trembling, there came upon mee a very great weight, pressing mee to obedience; yea a heavy burthen was felt, till I had consented to obey; I felt the weight to encrease; oh how hard my unwilling will was to yeeld, but the Lord strengthened mee, and having consented, I found a little ease, yea I did resolve in the power of the Lord to go on: *I purposed to carry with mee a Pocket to sew.*

So the first day morning being the third day of the fifth month after the eighth hour one of the Doors being open, I passed in, thinking to get into the Pulpit to hide my self there till their singing time, and then get up and work; The Sexton spying mee, took mee by the arm, said, friend, wee do not open yet, for it was their Communion day, as they call it: but the time I was in, I found that the Galleries were higher than the Pulpit, and I should have been discovered before their song began; I see the Clerk giving Tickets: so about the ninth hour their Doors were opened, I passed in as one of their own crowd, the throng came in very fast, I got into one of the Galleries to spy if possible to get in the Pulpit some way, but I found none at that time, so they began to read, and I came down, and finding no way to get into the Pulpit, I came to the Table that is prepared for that troop, I thought to get upon the Table to work, but the Table was set round with young men, and when they began their song, they laid on their hats upon the Table, so I standing still waiting on the Lord, having a great minde to do the Lords work, their song being up, my hat offended them, they took it off, and cast it away, and one of the young men gave it mee again, I put it on, and it offended again, in so much that *Piercesfall* did perceive mee, who came violently, and took my hat off to fling it away, but I held it, then hee took mee by the hair of the head, and dragg'd mee out, and as one of their own company testified to his face that hee struck mee, but I cannot say that; but a lusty red hair'd man did strike mee, I supposed him to be an officer in that hateful place, but *Piercesfall* after hee had dragged mee out by the hair, said, Sirrah, Do you not know *William Duike*, I said nay, for I did not know him; Sirrah, said hee, I put him in prison, and fined him ten pound, and you must bee served so too, and so charged the Constable with mee, and went himself in again, and received the Sacrament for all this.

The Constable told mee that I might go away if I would, but in again I must not. So I stood a while, and finding in my self no constraint, I passed away towards *Mere-fields*, finding a little ease from the weight of the burden, being faithful to what might bee done at that time: but the sixth day of the week, being the eighth day of the month, sitting at work in my Shop but not on the Shop-board, the burden of the Lord came upon mee, and the light making manifest the same thing that was not yet done, must bee done, and the Lord would not discharge mee, but laid a necessity upon mee. I beholding this with trembling and fear, I did resolve in the power of the Lord not to eat nor drink, till I had performed the Lords requiring. So having purposed in heart, I greatly desired the Lords assistance; and it was shewed mee how to do it, and the Lord made way for mee.

So the first day of the week, being the tenth day of the fifth month, I waited opportunity till the singing time began, which when I heard, I passed in, but being fearful to bee taken with the hat again, and so lose my main business, for the Lord: I stepped out again, but stayed not, I came in again, I lookt towards the Pulpit, and spied the Pue door open, that the Priest might pass up the Pulpit. So I waited, thinking that *Edmund Calamy* would go up the Pulpit, I intended to get in before him; for thought I, that boy that sits upon the stairs, will open the Pulpit door for the Priest, and I will get in before, but no Priest came, whereupon in the power of the Lord, I fixed my eye upon the Pulpit, and I spied an Iron hook, and I passed thorow the Pue up the stairs, and unhookt the door, and pulled twice, and gat it open, and I sate my self down upon the Cushin, and my feet upon the seat where the Priest when hee hath told out his lies doth sit down, and having my work ready, I pulled one or two stitches. The people lost their song, and some cried, pull him down, some, break his neck down, and a lusty fellow came up, and did intend to do mee a mischief, and rang my neck, as if hee would have wrung it in two. So I let go my hold; and hee flang mee down stairs, but the Lord preserved mee, and I felt no hurt; for having done that which the Lord required mee to do, I was full of peace; and it had been little to mee if they had there taken away, or killed the body. For I was full of joy, and they were full of wrath and madness; so they tore my Coat off, and my hat, and dragged mee out; and one took mee by the hair, and

flung

flung mee upon the ground, and some that was without said, why do yee use the man so? but I gate up again, then they dragged mee quite out into the street, and there held mee, and while they held mee, one came, and gave mee a violent kick on the shins, and said, hee could finde in his heart to knock mee down, hee made my shin bleed, and another kickt mee on the other shin, but did not much hurt, another said that I had been some notorious sinner heretofore, and now came to do something that might merit; Presently the Church-warden, as they call him, came out, and hee and the Bell-toller carried mee away to the Counter, till their Sermon was ended, as they call it, then they carried mee away to *Pauls Yard*, to stay for the Mayor, but the Serjeant said, hee would carry mee away to the Mayors house, and there stay mee till hee came in, so hee did: And all the way thorow *Paternoster-Row* as I went, the boyes kickt my heels, so then the Mayor came in, and they told him that I was at work in the Pulpit; then said hee to mee, Wherefore did you work there? I said, *in obedience to the Lords commandement*; hee said, It was a false spirit, and said hee, Where are your sureties? I said, The Lord was my surety; hee said, The Lord would not bear mee out in this thing; said hee to them, Carry him again to the Counter; so they carried mee back again, and there I was till the third day.

Now let all sober people judge whether I did this thing out of envy against either Priest or People.

Yea further, I say, the Lord God lay it not to their charge; who have said that I did it in malice, devilishness, and envy; it is the desire of my soul that they might bee saved,

*And so do write my name, being a
Prisoner for the Testimony of the
Lord in the Common Gaol in
Newgate, London, Committed
the 15th. of the 5th. Month, 59.*

Solomon Eccles.

FINIS.

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